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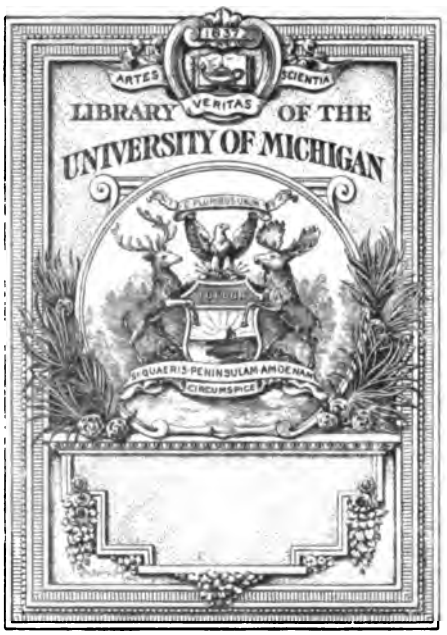
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LECTURE,

INTRODUCTORY TO THE FIRST SESSION

OF THE

HOMEOPATHIC MEDICAL COLLEGE

OF MISSOURI,

DELIVERED AT THE COLLEGE HALL,

NOVEMBER 2, 1859.

By R. E. W. ADAMS, M. D.

PROFESSOR OF THE THEORY AND PRACTICE OF MEDICINE IN THE HOMEOPATHIC MEDICAL COLLEGE OF MISSOURI.

SAINT LOUIS:

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1859.

LECTURE.

LADIES AND GENTLEMEN:

IT has generally been conceded, as I believe, that homeopathic physicians are a remarkably amiable class of men. But it has been said, that "the time may come when the last feather may be imposed on even the patient camel's back, which might break it;" so, with us, the last feather has been thrown in our faces, in the shape of a lecture, delivered before the citizens of St. Louis, "Introductory to the Session of 1858-59, of the St. Louis Medical College, by M. L. LINTON, M.D., Professor of the Theory and Practice of Medicine." I propose, at this time, as appropriate for an introductory to a course of lectures on Theory and Practice of Medicine in the Homeopathic Medical College of Missouri, to "return a Rolland for an Oliver," by making a reply to PROF. LINTON the principal theme of my discourse at this time. Premising that the coarse and unmanly style of the whole affair, could not have elevated this abortive attempt, to give the Homeopathists the "*coup de grace*," above the level of contempt, but, from the position which he occupies as a teacher, which might possibly clothe his "veni, vidi, vici" attack with some authority, I shall, therefore, pass on to notice the different positions taken by our opponent, as far as they may appear to present any claim to attention.

The first position presented, is the astounding one, that: "*In medicine, as in every other branch of knowledge and art, common sense is the supreme arbiter. It is purely an affair of common sense.*" Our author then proceeds by defining what he wishes us to understand by this "common sense," and his explanation appears about as confused and muddled as could well have been imagined in one so full of light as he *should* have been, to have undertaken the

task he assumes. The Professor appears to have mistaken the instincts of animals for the common sense of mankind; for he says in his attempted explanation on this head, "every individual has this kind of sense. It is very common." And, again, in the next sentence, he seems to give common sense an uncommon wide range. He says: "It is that general intelligence which the farmer employs in planning and arranging, cultivating and securing his crops; which the mechanic brings to bear in all his various contrivances; which the mathematician invokes in solving a problem; which the astronomer makes use of in calculating the conjunctions and eclipses of planets. It guides the cook in the culinary department, &c." Following out this illustration, he reiterates his proposition as follows: "*Common sense* is but another name for the *universal intelligence of mankind*, or that degree of it which is *common to all sane minds.*"

Let me, here, appeal to the consciousness and observation of each one who hears me, whether "all sane minds" possess naturally, or by instinct, "that universal intelligence" which would enable each to pursue, with success, agriculture or the mechanic arts—work out a problem in mathematics, or calculate the conjunctions or eclipses of the planets? To state such a foolish proposition, is to refute it. And for one occupying the position of our opponent, to start out with such a statement, evinces a wonderful confusion of ideas, or a lamentable want of them. Is it not a self-evident proposition that mankind *naturally* have *no* knowledge of any of the arts or sciences; but that, in order to become fitted for agricultural or mechanical pursuits, or for the calculations of mathematics or astronomy, the individual must add study and experience? Then how puerile appears the confident assertion presented by our learned Professor, viz: that all "*sane minds*" are in possession of that "common sense" which fits each for philosophers, astronomers and mathematicians! I shall attempt to show that so far from all "sane minds" possessing this common sense, a very few can boast of it in sufficient amount to enable them to occupy the position of artizans, astronomers and mathematicians. I will now give *my* own view of the "common sense," which is requisite to enable any one to judge correctly of, or to pursue with success, either the science of agriculture or astronomy, the mechanic arts or even cookery! We shall, perhaps,

see that "common sense" is a very indispensable matter when brought to bear on subjects which merely address themselves to man's reasoning powers, but when elevated to the position of arbiter on questions of which it knows nothing, it utterly fails in its office. The fact is this, we know nothing of nature except what our bodily senses teach us. We have no innate knowledge of philosophy or science. We commence life with no knowledge concerning the world which surrounds us. Our minds are a blank, as it respects the material world. But, at the same time, we are endowed with senses or powers capable of receiving impressions from external objects, and of appropriating the knowledge thus gained to the uses of life. Thus is it apparent, that it is through the bodily senses, viz: sight, hearing, smelling, tasting, and touching, that the mind obtains a knowledge of matter and its motions, and that we have no other means of adding to this knowledge; it must follow, *that we know nothing beyond the mere surface of things;* of the internal action of bodies upon each other we are wholly ignorant—hence we are not in a condition to form a correct opinion, much less to pronounce a true judgment upon substances or operations in nature concerning which our bodily senses have, as yet, taught us nothing. The truth of this proposition is evident upon reflection. In what department of nature do we know anything beyond what our bodily senses teach us? What should we know concerning the moon, if we had never seen it? We have an instructive lesson which sets this matter in its true light, in the answer of the blind man who was asked this question: "What is *scarlet* like." "It is like the *sound of a trumpet,*" was the ready reply. Again, the ideas of nature which exist in the minds of men, have come through their bodily senses. We all think and reason about objects we have seen, sounds we have heard, odors we have smelled, food we have tasted, and bodies we have handled. We thus find our bodily senses receive impressions which our mental faculties appropriate and store away for future use. From no other source do we gain knowledge of natural things. I am aware that there is in the minds of men an undefined notion that the powers of reason, or the mental sense, can discover things hidden from the bodily senses, and so can gather opinions and form correct judgments concerning natural things without being dependent upon, or indebted to

the eye or the ear. This is an error. The unaided operations of the mind may, indeed, speculate, and guess, respecting external things; but how can the reality be perceived? Such speculations can be no more reliable than dreams. If these propositions be true, the conclusion follows:—we have no original knowledge of matter, or, in other words, of nature; the knowledge we acquire is obtained through our bodily senses; we are not in a condition to form correct opinions, or true judgments, concerning any substance which may exist, or any event which may happen, any cause or any effect of which we have not been informed by our bodily or natural senses. Hence we are not justified in pronouncing any *uninvestigated* phenomena impossible, or any *unobserved* facts contrary to *common sense*. The assertion, therefore, of our author, that HOMEOPATHY is contrary to common sense, is nothing less than the cry of ignorance: for he does not even pretend to have given the matter his candid and serious attention. No, not *he!* *He* is too high in the heavens of his own self-derived intelligence to deign to notice *seriously* so unmitigated a "*humbug!*"

Similar assertions and similar ignorance have not unfrequently displayed itself before DR. LINTON'S day of grace. "It is contrary to common sense!" Take the notable history of Galileo. Prof. Powell gives the following account of the invention of the telescope and the discovery of the moons of the planet Jupiter: "Galileo having sufficiently improved upon his instrument, now began sedulously to direct it to the heavens. . . Jupiter formed the next object of examination, and no sooner was the telescope pointed to that planet than the existence of the satellites was detected, and their nature soon ascertained. (Feb. 1610.) These and other observations were described in a tract entitled, 'Nuncius Siderius,' which excited an extraordinary sensation the moment it appeared. *Many in the most positive manner denied the possibility of such discoveries;* others hesitated; all were struck with astonishment. Kepler describes, in a letter to Galileo, the impression made on him by the announcement. He *considered it totally incredible.* Others took a more decided, but still less rational mode of meeting the difficulty, somewhat more like our doughty opponent here. The principal professor of philosophy at Padua (in which University Galileo was also a professor,) *pertinaciously refused to look through the telescope.*

The track of history is studded with similar instances of the stupidity of the professors of knowledge, as evinced by their opposition to new discoveries and new principles on scientific subjects. In each successive age new truth has had a similar reception; declared impossible, incredible, "contrary to common sense." That Homeopathy should be thus treated is, therefore, only just as we might have anticipated. The announcement of its efficacy is startling, but not more so than that made by Galileo, viz: "the succession of day and night is occasioned by the rotation of the earth and not by that of the sun and stars"—an announcement for making which, it will ever be remembered, he was imprisoned in the Inquisition, by the Lintons of his day. How much does the statement that the earth moves, seem to contradict the common sense and common observation of all men! Still it is now confessed to be true—for it has been established by careful inquiry and demonstration. What kind of a show would our author's common sense make in deciding a question of this sort—that "*universal intelligence of mankind*"!! "*which is common to all sane minds*"!! This "common intelligence" he tells us, is "*the Ithurial Spear, which only truth can stand.*" Well, Galileo and Harvey and Jenner, and their sublime discoveries were subjected to this ordeal and were *condemned*, and it should not be surprising that Homeopathy receives a like condemnation by the same class of men. The evidence which proves the truth of the principles of Homeopathy, is the same kind as that which proves any other natural fact—it is the evidence of observation and experiment—that which our senses afford us. It is of the same nature as the evidence we have of the relation of cause and effect, in any event which happens around us. We are not entitled to reject any thing which *professes* to be a *fact*, if supported by a sufficient amount of evidence, merely because it is inconsistent with our expectations, or does not coincide with our former experience. We are not justified in concluding against a statement of facts by *a priori* reasoning or theoretical considerations. Analogies may render an assertion probable, or the contrary; but no reasoning is conclusive against a matter of fact. The question is purely a question of evidence; if the evidence is sufficient, as we assert, then reason and common sense demand our assent.

With these remarks, I will leave the appeal that our opponent has made in favor of common sense, as an arbiter in experimental facts of which it knows nothing.

We pass now to notice another wonderful discovery made by our Professor, viz: "The main remedy in most diseases is *nature!*" He goes on: "What do we mean when we say that nature cures disease? Simply this, that diseases get well of themselves; 'ninety out of a hundred will get well without a single dose of medicine!'" Not having had the advantages of listening to the instructive lectures of the learned Professor, I have no means of knowing with how much honesty he verifies his faith in the curative powers of nature, "in curing ninety out of every hundred cases of disease;" but suspecting that the admission was made merely to throw dust in the public eye, in reference to the cures of Homeopathy, which he could not gainsay, I opened one of his "Text Books,"—recommended by him to his pupils, for the study of practice of medicine—"Wood's Practice of Medicine," published in 1858; and the first chapter which struck my eye was the treatise on Bilious Fever, which all know is a very common disease in this western valley. And what treatment does Dr. Linton recommend, through Dr. Wood, for this affection? "1st, an emetic; 2nd, an active cathartic, calomel being recommended as best, 20 grs., followed in six or eight hours by 1 dr. of S. magnesia—or, in its place, either rhubarb, jalap, or com. ex colo., 8 or 10 grs. each at a dose. If this does not prove sufficient, a wine-glassful of infusion of senna with epsom salts, manna, and cardamon seed every two hours; after the bowels have been opened, once or twice a day, a repetition of the last farrago." Another recommendation, in the early stages of bilious fever, is bleeding, from 12 to 20 ounces may be taken at once—then opium is to be administered, then diaphoritics come in, as the book says—antimonials come next, then citrate of potassa and carb. potassa. If all this produces gripings of the bowels, with frequent discharges, laudanum or sol. sulph. morphia must be added. Then comes the neutral mixture, then Dover's powders—then comes the Sampson of the Materia Medica, 'quinine,' which, he promises, will "cut short the disease,"—and, after all the preceding treatment, I should not be surprised if it would, and cut the patient short too.

This is not half the amount of detail, nor medicines, advised in this one affection. Is this leaving the cure to nature? And I might, in this way, pass through the treatment of each and every disease recommended by this standard authority of his school, and not find one of the whole list of the diseases treated there, directed to the cure of nature. No, surely! Nature is only sufficient to cure the cases of the Homeopath; but if DR. LINTON'S patients, or DR. WOOD'S get well, it will be by struggling through the infliction of drugs and appliances sufficient to disgust the stomach of an Esquemaux. If nature is such a potent healer, as to cure ninety cases in every hundred, why do these men continually, and in every case, pour down their poisonous drugs?

Let us follow DR. LINTON, as he makes his daily rounds in this city, and, as he calls from house to house, let us pop in after him, and do any of you suppose, for one moment, we should find that out of every ten cases thus visited, the conscientious *nature doctor* has dismissed nine of them without a single dose of medicine? Nature, indeed! His recommendation of the excellent powers of nature, reminds one of some doubtful character boasting of his acquaintance with lords and ladies at a great distance; and the learned Professor referring as he does to that noble Dame, causes us to enquire how or when he has been honored with her familiarity? Is it not a notorious fact, that he and the rest of them, have been engaged all their lives worrying and torturing her—bleeding, blistering, vomiting and purging her, until she has long since ordered them from her presence—eyes, ears, nose, mouth, each fibre of her self-sustaining and universal frame, abhors, repudiates and out-spews their druggeries and violations, and names them swindlers when they claim her friendship. With what assurance do such men talk of nature in their patronizing manner, as though they or their ways would be tolerated by her for a moment! What should be the public verdict after such a confession of impotency, followed by such a practice?

I hasten over much nonsense, to notice one illustration of the "conclusive falseness of the homeopathic law," which the Professor brings to the test of experience. He says: "The patient has inflammation of the eyes—they are red and irritated; apply something that would cause sore eyes—say cayenne-pepper—and a cure will be effected if Homeopathy be not a humbug!" Well,

let us examine the illustration and application of the homeopathic law, in the treatment of inflammation of the eye. Whether remedies are used which are capable of producing inflammation of that organ, or the contrary! The most commonly used remedies by the occulist, and all who know how to cure sore eyes, is nitrate silver, a very irritating and burning caustic; another, sulphate copper; another, violent caustic and irritant. Now, let the Professor explain on what principle these cure this inflamed and delicate organ, if it be not in obedience to the law of "*similia similibus currantur?*"

The Professer next criticises the homeopathic law of cure, "*similia similibus currantur.*" He says, that "Hahnemann lays it down as a principle, that we must administer, in disease, a drug which is known to produce symptoms like those of the disease itself." He adds: "The regular physician, following the dictates of common sense, acts on the contrary maxim." That is, *he* applies medicines to cure diseases which are capable of producing contrary affections; while the Homeopathist holds the exact opposite, viz: that diseases are cured by medicinal substances which are ascertained produce similar suffering in the healthy. Let the Professor put his "common sense" principle to the test. The contrary of a disease is another disease identically dissimilar to the first. If it be said, in reply, that health is the contrary of disease, and that by the principle of "contrarie contraries currantur," is only meant to produce health—I reply, then the proposition is but a truism; it stands thus: in order to cure disease we should give medicines to produce health. Do we not see that the proposition is thus destroyed? Of course the object of all medical treatment is intended to cure disease—but now we are discussing the mode or method which may be best calculated to effect that end. Do our opponents reply to this query, that the method to cure disease is to cure it! If their law of cure, which Prof. LINTON makes to be the rule of "common sense," means anything, it means that he and his school make use of remedies to cure diseases which are capable of producing contrary affections. Now, let me ask, has even the shrewd vision of our Professor seen the contrary disease of a Cancer, of a Chorea, of Epilepsy, of Syphilis, of Cholera? Think of this for a moment. Has he a mind acute and inventive enough to represent it? The old Galenic doctrine is, then, with-

out foundation or logic. It is but a monstrous vagary, of which routine has propagated the dogma—of which humanity has borne the terrible effects.

Another objection made to Homeopathy by our Professor, is that we direct but one medicine to be given at a time. How otherwise shall the real action of a medicine be ever ascertained, except by pursuing this method? All drugs being poisons, it might have been anticipated that, in using them as remedies, the plan to be adopted would have been to try cautiously each one by itself, in the hope that, by so doing, some positive knowledge might be obtained respecting its medical virtues. The knowledge thus had would be serviceable to all future ages, and a stepping stone to future advance. But the fact has not been so; the plan universally adopted has been that of combining several of these drugs together, and administering them to the sick thus combined. This polypharmacy has been the bane of all true observations of the effects of remedies. The extent to which this accumulation of remedies in a single prescription has been carried, would be incredible were it not the fact could be readily ascertained. I will give as examples, two very celebrated medicines, as prescribed in the London Pharmacœpia of the Royal College of Physicians—the Theriaca Andromachi or Venice Treacle, and the equally world-famed remedy, called Mithridate. The former, as given in the Pharmacœpia contains sixty-five ingredients; the latter consists of fifty articles. Such was the condition of the Pharmacœpia of the 17th and 18th centuries; happily though, those of the 19th century have advanced toward a comparative simplicity. There is no ground of defence of this hotch-potch proceeding of our Allopathic brethren, except it be the one quoted by Dr. Paris, as the reason given him by a physician of London, viz: he always increased the complexity of his remedies in a ratio with the obscurity of his cases; "if, said he, I fire a great profusion of shots, it is very extraordinary if some do not hit the mark." A patient in the hands of such a practitioner, has not a much better chance than a Chinese mandarin, who, upon being attacked with any disorder, calls in twelve or more physicians, and swallows all the potions which each separately prescribe. On no other ground can the love of their complicated combinations by our Professor be imagined, except he be influenced by the same desire

of using a blunderbuss, instead of a rifle, as the London physician quoted by Dr. PARIS.

Let us pass on to another difficulty the Professor finds in Hahnemann's system. He complains, that "Hahnemann drew a broad distinction between medical and surgical diseases." I suppose, by this, that Prof. LINTON does not draw such distinctions, and that *he* regards surgical and medical diseases the same, and subject to the same methods of cure. If so, it is a new and wonderful discovery! He adds: "It is a remarkable fact that quacks rarely meddle with surgery." Perhaps this accounts for the gentleman's selection of the Chair of Theory and Practice of Medicine, for *his* field of operations.

We will pass, briefly, to notice the alarming calculations of the oceans and lakes of liquid requisite to produce the "30th dilution;" and, to ease his mind and his arithmetic, on that point, can assure him that any Pharmaceutist's boy will, at any time, prepare this dilution for him by using less than a fluid pound of alcohol. As we pass on in the examination of this gem, it becomes so silly and coarse in its texture, that we cannot notice some of its ignorant assertions.

The fact is, the Homeopathic method is not an absolute novelty, which contradicts former things of the same kind. Any medical reader, who will take the pains to read the learned introduction to the "Organon of the Healing Art," will be astonished to find how easily a multitude of the best attested and most striking cases in the annals of medicine explain themselves only by this law. I might quote some of the most obvious and striking, had I time. Neither has the initiative idea of Homoepathy ever been wanting. Thus we find, that Basil Valentine, Paracelsus, Stahl, DeHaen, Bouldeac, Detharding, Bertholon, Thoury, Störck, and others, have inculcated the law of "similia," with more or less generality. There does not exist any inseparable connection between our therapeutical maxim and the minuteness of the dose. But, still, as the universal practice of Homeopathy is with infinitesimal quantities, such a bond, to all practical intents, is real. Not only so, but there are no rules of art constructed for the practice of the Homeopathic principle, without extremely diluted remedies. And those who will practice Homeopathy otherwise, must first address themselves to the task of working out an elab-

orate code of practical directions for themselves and their followers. The practice with infintesimal doses is so incorporated with the Homeopathic formula, that they cannot be separated in the sick-room. And I venture to assert, that it is alone this connection with minute quantities which has rendered the principle of Homeopathy so odious. It is the insensible medicines the profession fights against! And the Homeopathist, who is anxious to escape the odium of his Old School colleagues, has only to abandon the administration of the infintesimal doses, to be considered as having abandoned Homeopathy, and be received to their communion with open arms. I might show illustrations of the "power of littles," drawn from the region of pure physics, as distinguished from the study of living beings—but this is not a physical, but a physiological inquiry. Every thing that could be said about material forms, into which the breath of life has not yet been inspired, must be affirmed still more urgently of the living frame with its fearful complications. The physician and his forces have to deal with a quivering epitome of all the species of susceptibility in creation—one kind reacting on another, so as to create a harmony so intensified, that the prick of a pin shall grate upon every fibre, and a cooling odor in a hot atmosphere impart refreshment and delight to every nerve!

Illustrations, drawn from various sources, might be presented, did time permit, showing the effect of insensible influences in producing our gravest diseases, such as malaria—the atmospheric cause of cholera, scarlatina, typhus and yellow fever, &c.—the atmosphere pure, as far as any of the nicest tests have been able to distinguish. Not all, however, who may be subjected to these miasmatic influences suffer from them; there must, at the same time, exist this internal disposition. Hence, Homeopathists do not hold that the insensible dose can react so powerfully on the sound and healthy frame as to produce symptoms of disease. A specifically exalted susceptibility must concur with the specific reagent, in order to eliminate the diseased phenomena. We all know that for the provocation of maladies by miasmata, there must be the specific alteration of susceptibility in the frame to become diseased. Now it is this which contains the principle followed by Hahnemann—it is in organisms where sensibility to the re-action of a medicine, is for the time unnaturally exalted,

that we expect insensible doses of medicine to act curatively. So that if our law of cure be true, the small dose is the most natural thing in the world. And, in truth, it is exactly a consequent and corollary from the homeopathic principle.

The Professor asks triumphantly—"Would the great body of the profession be apt to ignore *any* truth which might be discovered by anybody?" "The motto of the profession is to seize the truth wherever found." Let us look at this matter a little more closely and ascertain whether any other evidence than the bald assertion of the Professor assures the world that the profession are apt to seize on all the valuable discoveries which are worth noticing; and therefore reasonable men ought to be satisfied that Homeopathy is of no value from this very fact—that the profession have ignored it entirely! Does Prof. LINTON imagine the world has forgotten the facts connected with the history of every valuable innovation or improvement which has been presented to that profession of which he is so proud? Does he suppose that *we* have lost sight of the course of history, in the reception of the new and valuable discoveries in medicine? In what spirit was Harvey's discovery of the circulation of the blood received?—in what a light was Jenner regarded, when he first proposed vaccination?—let their history attest. The virulence of the opposition of the profession to these innovations, and to all improvements, is a matter of notoriety. Vaccination was forced on them by the pressure of public opinion—they were obliged to vaccinate, as the people threatened to vaccinate themselves! As hounds after their game, so eager were the medical men of their day, in worrying and persecuting these discoverers, that one of them was driven from his practice, and the other was expelled from the Royal College of Physicians and Surgeons.

After such illustrations of the readiness manifested by the profession, of which Prof. LINTON is a member, to adopt all valuable improvements, "whether made by Samuel Hahnemann, Samuel Thompson, or Sambo the African," as he elegantly expresses it, they will not be so very much surprised at the reception given to a kindred truth in Homeopathy, by the "regular succession."

The next point I shall notice is the very eloquent appeal, made by the learned gentleman, on the antiquity of his medicine, and the venerable names who have illustrated its history from the

birth of days. In illustration of the importance of the argument of antiquity, let me give you "*The Fable of the Ass and the Steamer:*"

"An ass, heavily laden with a sack of letters directed to a distant town on the river, was met on his way by a fox, who apprised him that ease and expedition would both be promoted by transferring his burden to a steamer, which had just then stopped at the shore.

"'This is unreasonable, friend Reynard,' replied the patient beast; 'for my method of transporting the mail has been in operation three thousand years—yours only fifty. It is impossible that the combined wisdom of so many generations should not exceed that of one.'

"'Your reasoning,' replied the fox, 'can have no weight, unless there had been a race or races between steamboats and asses durthe said three thousand years, and it had been decided that the ass always gained the race and was less fatigued. Now, this trial of speed and strength must have been impossible before steamboats were invented.'

"Whilst the mail-carrier of the old line was staggering under the weight of this argument, and that of his letters, another ass overtook him, and having overheard the conversation, was enabled to bring timely aid to the confounded disputant.

"'Master Reynard,' quoth he, 'you are not of an age and size rightly to decide such matters. Your facts and arguments may be unanswerable; but they should have no weight with any respectable ass—no respectable and learned ass should ever adopt the new method, until some other ass, still more respectable and more learned, shall have previously adopted it.'

"'It puzzles my brain,' replied the fox, 'to apply this rule to any useful purpose. I pity your hopeless condition. The practices of the respectable and learned asses could never be reformed, if each must wait till some ass more learned and respectable than himself should have set the example.'"

MORAL.

The idol of one man is antiquity; that of another is respectability! The former rejects whatever was not in ages *before* him; the latter, whatever is not in the circle *above* him! The man who prefers caste to truth, and spurns useful discoveries not sanctioned by the head or tail of some fashionable clique or school, can only be pitied. But when he glories in it, he is rather to be despised.

In closing up this precious document of wit, learning and stupidity, our Professor, as in duty bound, goes off in rhapsodies on the venerable worthies, philosophers, and traditionary asso-

ciations, which he and his associates have received in "regular succession," from these "depositories of the learning and investigations of all times." In order, therefore, to rightly understand the foundation and value of these "depositories," I propose ventilating them a little. To do so, fairly, I shall quote from one of their greatest men—the venerable Hoffman. Hoffman is confessed to occupy a distinguished place among medical philsosophers, the founder of modern pathology, and one of the most voluminous and learned writers of the last century.

The first specimen I shall give of Hoffman and Allopathy, is the remarkable cure of an itchy Dominician Friar. A contumacious *psora* had tormented the reverend father for six years, in spite of many physicians, till at last Poterus set him to eat vipers with a little salt; and the doctor tells us that, during the summer, above one hundred and fifty having descended into the friar, "his skin being renovated, he became quite another man, and he who before looked a particularly old person, was made young again, stronger than before, and fitter for everything." At page 151 of the same volume, he gives directions for preparing the aqua or water of crabs, earth-worms, frogs, and frog's-spawns—which I will mention, in order to let people into the secret of that invaluable experience of so many centuries which Professor L. plumes himself so gorgeously with. At page 152, we are introduced to something still more philosophical, and more conclusive of the soundness of the ancient foundations. But here I am at a great disadvantage, and feel almost as if I must shut the book and leave Dr. L. to crow by himself. For I dare not present the Allopathic bill of fare, without sending my imaginative hearers to their scent bottles and snuff mills. For what can I make in English of the *aqua stercoris animalium*, De oleo excrementorum, or Facultas stercoris humani? I can't venture a translation—for they are so offensive as to be better left in their classical dress. But I may present some notice of their indubitable virtues, in order to do homage to the foundations and antecedents of that modern experience which has grown so naturally out of the good old stock, and preserves so strikingly the family features, I shall give the unmentionables their due, each in succession, under the signs of No. 1, No. 2, and No. 3.

Under No. 1, that so and so "possess wonderful and excellent virtues"—the stercus gallinarum being capital in the colic, that of

swallows being anti-epileptic, especially when flavored with anodyne flowers; that of the peacock with a little spirits of wine, (to keep it down,) *always* manifests "specific virtues against diseases of the head, giddiness and epilepsy." Under No. 2, it is said many secret virtues are hidden, as is proved by a multiplied experience; and special mention is made of its powers over the jaundice, malignant as well as benign tumors, and pestilential buboes. These external diseases are overpowered by poultices, *ex stercore humano vel vaccino;* for he, the considerate Hoffmann, naively admits, that the oil from the former is so *abominable that he could not easily get it taken internally.*

Under No. 3, there is an opening sentence which I must submit to the learned:—*In animalium excrementis, mirum dictu quam rara et perfecta remedia reperiantur; et ut ab homine omnium principe exordior in humano stercore mira vis latet, in viscerum obstructionibus aperiendis.* This is what may be termed the solid foundations of Allopathy. It has a fluid foundation, too, by virtue of which it claims rule by sea as well as land; but I must not trust the too transparent Latin to my audience. After all this there is a positive insipidity in the *Extract of Mummies, Precipitate of human blood,* and of *human skulls,* of *frogs, vipers, worms, sow-bugs, and the oil of human fat*—all of which are duly celebrated in the same fundamental volume, between pages 159 and 173. It is needless to say that the cures they worked were wonderful, and the Allopathic experience they imparted as sound and useful as any from that day to this. If Dr. LINTON can extract glory, honor or immortality from these records of antiquity, he is welcome to them all—for our part, they are an offence in our nostrils.

As an evidence that all the distinguished men on the Allopathic side are not such simpletons, as to glory in their own shame, or as ignorant of the standing of their profession, as our friend LINTON, I will give the declarations of a few distinguished men of the Allopathic ranks, after passing through an abundant experience, and perhaps as well qualified to pass a righteous judgment on a matter of this kind, as our worthy St. Louis Professor.

The first name I shall present, is that of the illustrious Bouhaave, who said:—"If we compare the good which half-a-dozen true disciples of Æsculapius have done, since their art began, with the evil that the immense number of doctors have inflicted on

mankind, we must be satisfied that *it would have been infinitely better if medical men had never existed.*"

Hufeland, a distinguished name in medicine, said:—"My opinion is, that more harm than good is done by physicians."

Sir John Forbes says:—"I have, indeed, no doubt that a portion of the deaths supervening to diseases treated by art, are the direct produce of that art."

Dr. Dickson says:—"So far as my experience in medical matters goes, few people are permitted to die of disease. The orthodox fashion is to die of the doctor."

Dr. Reid said:—"More infantile subjects are perhaps daily destroyed by the pestle and mortar, than in ancient Bethlehem fell victims in one day to the Herodian massacre."

Sir Astley Cooper said:—"The science of medicine was founded on conjecture, and improved by murder."

Dr. Frank said:—"The medical police is restricted to public business, and directed against contagion, epidemics, quacks, &c. *But it is not considered that thousands are slaughtered* in the sick room."

Prof. Linton, with appropriate gusto, gives his brethren the comforting assurance that Homeopathy is "going down in Europe." This has been the "parrot cry" during the past twenty years. And our St. Louis professor, now assures us that it is at last fairly done for! This information he presents on the authority of one Dr. Elliswood Smith, of this city.

As a counter-blast to this "tin-whistle," of Dr. Smith's, I have the pleasure of presenting a recent correspondence, between Prof. William Tod Helmuth, of this city, and Dr. A. Teste, of Paris, which speaks for itself:

A. Teste, Esq., M.D.

Dear Sir—Although personally unacquainted with you, I take the liberty of writing a few lines of inquiry concerning the standing of Homeopathy in Paris. My apology, my dear sir, must be the zeal that I feel in the progress of truth, and, as such, I trust it will be accepted by yourself.

Our Allopathic brethren of this city, are circulating reports among the community of the downfall of our science in your great metropolis—and, in their Universities, publicly announce the same to their students—and constantly refer to the loss of a law-suit, which some of the Homeopathic practitioners of Paris, lately sustained. I desire, therefore, that you will acquaint me with the num-

ber of the institutions in which Homeopathy is recognized, the names of your Hospitals, Colleges, &c.,—if many of the nobility are its advocates,—and, in fact, any information that would be of service to us in spreading our science among the community.

You will confer a great favor upon me, and, at the same time, advance materially the interests of Homeopathy in this country, in which the malignant spirit of the Allopathic brotherhood is probably greater than in any other portion of the world, by replying to my letter at your convenience.

Hoping that I may hear from you soon, permit me, my dear Sir, to sign myself,

Very respectfully,

Your obedient servant,

WM. TOD HELMUTH,

Professor of Anatomy in the Homeopathic Medical College,

Box 1133, *St. Louis, Missouri, U.S.*

—o—

[TRANSLATION.]

WM. TOD HELMUTH, M.D.

DEAR SIR—I am happy to be able to reassure you in regard to the fate of Homeopathy in France. Its sustainers are here, as elsewhere, men of intelligence of all classes of society. I have, among my clients, Senators, several Prefects, Generals, Magistrates, etc. The Emperor himself was, for a year, the patient of our colleague, Dr. Davet; and the proof that he was not dissatisfied with the doctor's services, is that he decorated him upon ceasing to require his visits.

Here are a few figures, which will give you a fair idea of our situation:

In 1836, there were in Paris but three Homeopathic practitioners—Mm. Mollin, *pere*, Petroux, and the Elder Gneyrard. At present, there are very nearly one hundred—which, compared with the number of Allopathic physicians, gives about the proportion of one to thirteen. This is less than in Spain, and especially less than in the southern part of Germany. In Hungary, around ————, the proportion of the Homeopathists, is, to the others, as one to seven. But, at any rate, this is something, particularly when you take into consideration the fact, that, in Paris, the Homeopathic physicians absorb, for their share, more than a quarter of the whole number of cases. And that is the reason, by the bye, why the gentlemen of the official school (the regular, the old school) are so exasperated.

The treatment of Dr. Tessier, at the Beaujon Hospital, (100 beds,) is exclusively Homeopathic.

We have, besides, four public Dispensaries, well patronized, and six Pharmacies, four of which, (those of the Maison Catillan) are the most sumptuous in Paris. It should be remembered, that two of these Pharmacies have been opened since the trial, which seems to have created such a sensation in St. Louis, and of which I will give you a brief account, by way of a close.

Our Allopathic Journal, *L'Union Medicale*, in noticing a pamphlet of Dr. Magnan's, made use of some coarse expressions reflecting upon Homeopathists.

Several of the latter—with whom I obstinately persisted in not identifying myself—were guilty of the blunder of bringing an action against the *L'Union Medicale*. Hence arose violent discussions, abuse on both sides, and scandal, which compromised alike the two schools. Unfortunately, the article complained of, being submitted to the Board of Censure, (*la Police Correctionelle*,) was found to contain no names, and thus escaped the rigor of the law. So, the Homeopathists, who had brought a suit for defamation lost their case,—which produced, momentarily, a bad effect upon the public. But, in fact, as you perceive, Homeopathy was not even concerned in the matter.

For a long time there has been nothing said about this trial. The Homeopathic Society is organizing on a grand scale, and the future, which is all our own, commences from to day.

My address in Paris, is No. 99 Rue St. Lazare.

I should be happy to think, Monsieur, that this letter is equal to your expectations, and I pray you to accept the assurance of my entire consideration.

(Signed,)

A. TESTE, M.D.

If any one is so foolish as to believe this cry of distress, which is every where sent up from the discomforted ranks of old Allopathy, in the face of all they see around them, and in spite of this direct testimony from abroad, we can only wonder at and admire their happy state of credulity.

In concluding this review of "science and common sense," let me repeat what I have in substance advanced in the beginning of my Address: when men tell us that Homeopathy is opposed to common sense, we must demand from them an explanation of the meaning they attach to that phrase. Common sense being a very respectable arbiter in certain matters that engage only the understanding—but it is an axiom in the physical sciences, that *these* alleged facts are to be judged either by evidence or experiment, and not by reasoning. Common sense, therefore, has nothing to do with the facts of these sciences, in any other way than as judging of the evidence which maintains them to be facts; and, in the case of Homeopathy, if common sense was allowed to deliver its judgment, unbiased by common prejudice and common ignorance, we have no doubt that its honest judgment would be favorable to our doctrines.

Our faith and hope in reference to the ultimate and speedy acceptance of the truth of our system of practice, is furnished by the tendency—so apparent on all sides of us—toward the discarding of old dogmas on all subjects; the mind of the age in which

we live is grasping after new ideas—causes are in operation which must effect a change in the confidence heretofore granted to the effete notions and appliances which a barbarous age has transmitted to us on medical treatment. We do not, for one moment, expect that those who have spent the flower of their manhood in the construction and confirmation of the system now in the ascendant, will engage themselves in the least degree in the reformation now so inevitable: for the renown and importance of these men all depends on the continuance of matters as they now are. They and their followers are pre-bound, as is well understood, to reject all thought on this subject, which does not come forth cast in the mould or enveloped in the drapery they have prepared for it. Like the silk-worm, they have spun out of their own being a lengthened thread, with which they have wound themselves round until they have finally become imprisoned in its folds.

The advancing cause of truth has very little to expect usually from architects of old systems. Hence the question pertly put—"*Have any of the rulers believed?*" while it receives a negative answer, will not be considered fatal in estimating any reformation. It is emphatically to the younger portion of the profession that we must look—with interests not fully committed to old dogmas—with thought still fluid and not yet fossilized by the pressure of system—whose reputation does not entirely depend on the maintenance of the shaky platform on which they have been placed. To such we turn our eyes with hope and expectation, which shall not be disappointed.

Never did a generation of men engage upon the field of science and art, amid such rich and accumulating materials, and with so brilliant a prospective spread out around them, as that which is just now passing into the active offices of life. For them has modern science pushed out her energetic inquiries into every province of the domain of nature, crowding back the dusky veil of the unknown, on all sides, to an immeasurable distance. The hardened leaves of the earth's crust have been interrogated, and made to yield up the secrets of the geologic age. The solid substances of nature have been induced to fly apart, and to reveal the wonders of their mysterious combinations. The multiplied forms of animated existence have thrown open to the inquisitive eye, wider than ever before, their interior chambers of curi-

ous mechanism and structural complexities. Earth, air and ocean, changed in their aspects, and in their relations to us, are every where covered with the foot-prints of the votaries of knowledge, and dotted all over with the monuments of their achievments. The facts in relation to man, phsycological and physical—his origin, races, monumental antiquities, history and destiny—his languages, literature and arts—his laws, governments and institutions—his trades, manufactories and political economies—have been collected and analysed with unparalleled industry and profusion. The operation of physical causes and conditions upon man, and his reaction upon them, in the production or acceleration of the historical, have been observed and arranged with a nice discrimination, and made to throw their light with a clearer precision into the future. Having mounted to a more refined epoch in his history, the imponderables which heretofore were ignored by the scientifics of earlier history, now begin to reveal their subtleties to his astonished vision, disclosing a new and latent power within the old material shell. Wires have become the nerves which connect the ganglionic centres of the body politic, and man shall be in momentary communication with his brother man the planet over. These tremendous extensions of the field of natural knowledge, have thrown back a flood of light upon the entire relations and analogies connected with man's existence and condition—as the laws which govern the mainspring of life, or vital action. It is from this elevation of the sciences connected with man and nature, that we look with hope and expectation for the entire renovation of the dogmas and doctrines as yet recognised as governing in the application of remedies for the relief of human suffering. It is in this direction that our eye is turned, for the recognition of the just claims of the HOMEOPATHIC SYSTEM—the dynamic method—in place of the crude, materialistic doctrines of the old methods.

One more word, and I close the subject. Let no one be so unwise, as for one moment to believe that in this country, where everything is brought to the test of experience; and where whatever is found on trial to be practically good, is sure to be approved and adopted, in defiance of all philosophers who maintain that it is *theoretically* false and bad, and ought to be rejected—where the people—a peculiar people—are bent on breaking away from old

established usages and time-honored abuses of other times and other countries—their watch-word *progress*, their aim improvement—let no one believe that here, among such a people, HOMEOPATHY can be put down by ridicule, abuse or persecution, and finally condemned without a trial.

2

THE HAHNEMANNIAN ORATION

BY

H. R. ARNDT, M. D.

SAN DIEGO, CAL.

DELIVERED AT THE

Jubilee Meeting of California State Homœopathic Medical Society, San Francisco, May 13, 1896.

SAMUEL HAHNEMANN.

From the 3d edition (1829) of the "ORGANON."

Through the courtesy of
Dr. James W. Ward.

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By H. R. ARNDT, M. D.

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Thought is the precursor and the mainspring of action. The brain conceives, elaborates, arranges, in due time to set into motion forces that tear asunder nations, create empires, change the appearance of the earth's surface, affect the life and happiness of all. Intangible as the essence of life itself, and almost as far-reaching, it is life's noblest expression and most exalted manifestation, analytical, destructive, creative, free to range where it pleases, regardless of time and place, defying all powers of earth—and of heaven; the slave only of the brain-substance through which it works. We are here to-night to celebrate the birth of a thought!

Birth itself is a culmination and a consummation, no less in the immaterial than in the material world. Necessity is the mother—patient, long-enduring, fruitful; creative power in man is the Sire. The wooing is sad, because full of the consciousness of need and woe, the very conception of the thought lying in the universal outcry for the higher and better that is sorely needed. There are keen pangs and anxious doubtings, and aching hearts, ever looking into the past with weary, woe-laden eyes that yet gaze into the future with wistful look, spy-

ing for the day of the promised Lord's coming. The coming itself is ushered in by dire misgivings and world-wide, fearful forebodings; the air is laden with the rumor of disaster; the spiritual world is full of agitation; all nature waits, hushed and breathless, and Necessity, the mother, and Creative Power, the Sire, have sweet communion and solace, glad in the rich promise of the Helper that WILL come. And thus, when the hour of need is darkest, humanity most hopeless, the horizon of the future most storm-laden, Necessity—the mother—turns her pale, strong face to the rising sun, and with a shriek born of anguish, yet triumphant and gladsome in its under-tone, there is ushered into existence the consummation of it all—the THOUGHT that is to better all things for all times—the promised-one of the past, the helper of the present, the Messiah of the future!

A babe is born in some cottage; a child comes to some palace. Who can know the strength, energy, the far-reaching forces wrapped up in either? Each will live, grow, do his part; love, hate; suffer, enjoy; build up, destroy; shed peace or misery; work deeds of kindness or of malice—who can tell which? After many years, when those eyes have closed for ever, Divine Justice passes judgment upon the lives swept from the shore of time into the vast ocean of eternity by the majestic, irresistible, ever in-drawing undertow of death. Frail mortals seek to grasp the mystery, but their tear-laden eyes can only imperfectly reflect the light of truth, and their troubled hearts are too full of sorrow to hold a just conception of the mystery of it all.—But a thought is born in some cottage; possibly it comes to some palace. It lives, grows, expands; *it* breasts opposing forces, never daunted by the dread of coming death, for IT knows no death or cessation of things it is ceaselessly active; leavenlike it permeates everywhere, grasps all problems, solves all difficulties. Generations of men have passed away,—of men who were witnesses of the birth of the thought, yet neither knew of its existence nor the

import of its meaning; nations are born and sink out of sight; the *thought* lives on and on, waiting for the reaping of its full fruition at the dawn of the hereafter.

Sickness and suffering have afflicted man from the beginning. In every home *ever* built *for* man and occupied *by* man, disease has dwelt ever-present, withering, blasting, disfiguring, killing. The "Balm of Gilead" that should cure disease and soothe suffering was sought in vain. Priests prayed for it to gods figured of stone, and they did not answer. Wise men wrought incantations, and they were unfruitful. Men learned in the lore of heavenly bodies asked help of the stars, but these remained cold and glittering and silent. Physicians arose and combined all in one, the worship of the gods, the superstitious practices of their age, and the empirical facts handed down from the forefathers, adding to them a more or less intelligent and systematic study of nature. Yet all were alike in the dark, and equally at fault in that they looked into the far distance for such truths as were lying at their feet. Humanity waited, and waited long, and finally grew weary of hoping, settling down to the belief that the Balm of Healing is a fable, and that pain and sickness were sent to be borne as a burden that should not be lifted.

In a far-off country, beyond the great sea, a physician lived and worked. He had entered upon life with high aspirations, with dreams of the exalted destiny of the profession for which he had carefully prepared himself; full of pride in the nobility of that calling which finds its daily employment in the relief of pain and sickness. His youth had been passed in hard toil and self-denying labors. Disappointments had come thick and fast, chief of these a keen realization of the uselessness of the medical teaching of his day and of the futility of the methods of treatment of the sick then in vogue. The sick had asked of the profession bread, and they had received a stone—and, the pity of it! the stone was all the profession had to give.

This physician was a man of learning, of profound depth of conviction, of firm religious faith, and, above all, a man of indomitable energy; his life was one sanctified by the clear perception of a duty devolving upon him and the full determination to discharge this duty, cost what it may! Unceasing endeavour, unflagging determination to solve the problem he had set before him took complete possession of him. The outcome of it was that in the year 1796 there was born and thrust into the world, mothered by the dire necessity of humanity and sired by the creative power of the man Samuel Hahnemann, the great thought which to exalt and celebrate we have met to-night. God is goodness itself and *has* provided means to relieve the suffering and disease in His children; these means lie all about us; the sick-making properties of a drug indicate the symptoms in the sick which it is able to cure.

The announcement of this proposition was in due time followed by severe attacks upon it, based upon philosophical and scientific grounds, and soon resulted in such bitterness of controversy that no medical man who desired to remain in touch with existing medical organizations dared avow faith in, or even respect for, any phase of Hahnemann's teaching. Hence the existence, to-day, of the so-called homœopathic school of medicine. Hahnemann himself had full faith in the soundness of his teaching and in its eventual general acceptance by the profession at large. This faith he expressed in these words: "Our art needs no political lever, no wordly badges of honor, in order to become a power. Amid all the rank and unsightly weeds that flourish round about it, it grows gradually from a small acorn to a slender tree. Already its lofty summit overtops the rank vegetation around it. Only have patience! It strikes its root deep underground, gains strength imperceptibly, but all the more surely, and in due time will grow up into a lofty God's Oak, stretching its great arms that no longer bend to the storm, far away into all the regions of the earth, and mankind, who hitherto have been tormented, will be refreshed

under its beneficent shadow!" Hahnemann was a true prophet. "God's lofty oak," rooted a century ago in Germany, does to-day "stretch its great arms, that no longer bend to the storm far into the regions of the earth," and the nations of the earth who were "hitherto tormented" are indeed "refreshed under its beneficent shadow."

Hahnemann was not an original discoverer. In fact, I know of no instance in which a great fact or law is suddenly brought into full view without previous suspicions and indications of its existence.

Thus in the present instance. In the very dawn of medical science, eminent teachers pointed out the great similarity between the curative properties of certain drugs and their effects when taken into the healthy human organism. In the famous treatise "On the Places in Man" [time of Hippocrates], it is shown that strangury, cough, vomiting and diarrhœa may be cured by substances which have it in their power to cause these afflictions in the well. Hippocrates himself observes that "the root of mandrake" is good in the treatment of suicidal mania, "given in a smaller dose than will induce mania"; and, in his "Epistles," the father of medicine teaches that "Hellebore, given in the sane, produces darkness on the mind, but it is wont to greatly benefit the insane." He also teaches that many cases of epilepsy are "curable by the same means as those by which they were produced." Later, Galen, another distinguished authority, — indeed, for many years the sole authority in medicine,—frequently speaks of the "attraction of likes to likes in nature." Fallopius, his faithful commentator, and himself a man of unquestioned repute, enlarges upon the fact that "the quality (temperamentum) of the medicine must correspond in similarity to the quality of the disease, and, also, of its product, *though they must not be identical.*" Much later, in the fifteenth century, Valentine says: "Likes must be cured by means of their likes, and not by their contraries; and although sometimes a chill may be re-

moved or suppressed, still I say, as a philosopher and one experienced in nature's ways, that the similar must be fitted with its similar, whereby it will be removed radically and thoroughly, if I am a proper physician and understand medicine." These, and many other later writers, by close and independent study of the agencies and methods used in the cure of disease, had then come to strongly suspect the existence of a law indicating the cure of similars by similars, and, from experience in the sick-room, had become sufficiently firm in this conviction to publicly announce this belief. It was due the strange unwillingness of mankind to accept the simple and natural, that which lies near at hand, that century after century passed before this principle of nature, in all its simplicity and ease of application, was forced upon the attention of the world by one who not only saw its far-reaching importance, but had the ruggedness of character to risk fortune and fame in asserting and demonstrating it.

It is evident that Hahnemann, a finished scholar and one who, as such, was perfectly familiar with the medical literature of all times, had read and carefully considered the above hints emanating from men of responsibility and learning. Thus he was not unprepared for the confirmatory evidence which he found in his own experience and in the writings of some of his contemporaries, notably the oft-quoted article on cinchona-treatment of intermittent fever in Cullen's Materia Medica. Neither is it at all surprising to have him take-in at a single glance the fact that, granting the possibility of curing a sick person by the administration of a drug which, administered to the well, would have caused similar symptoms, it is necessary to demonstrate experimentally just what are the effects of the various drugs upon healthy men and women. To illustrate, for the benefit of those of my hearers who are not familiar with medical phrases: Hahnemann, in his early manhood, had spent some years in an exceedingly malarious country, becoming thoroughly familiar with the manifestations of malarial

diseases, especially malarial fever. In studying Cullen's article on the usefulness of Cinchona in the treatment of malaria, and reading some cases of poisoning with cinchona bark, he recognized the similarity of the symptoms of Cinchona-poisoning with many of the symptoms of malarial poisoning as he had himself observed and experienced them. Tests made upon himself and members of his family proved the correctness of this impression, each experiment with cinchona, and later, other drugs developing in the person making the test attacks of transient, artificial illness strikingly like well-known and easily recognized forms of acute and chronic diseases. It is thus that the Science of Drug-proving was developed, and, of logical necessity, became an integral part of the teaching of Hahnemann.

Not only this, but actual experience proved that small doses of these drugs, given upon "homœopathic" indications, produced astonishingly satisfactory results in the treatment of sick. The common drift of faith had been among all classes, as even now among the uncultured, that the cure of a violent disease can only be brought about by correspondingly violent means, and thus, the more threatening an attack of illness, the more aggressive the treatment. Hahnemann, in the early years of his practice, was thoroughly orthodox and had been in the habit of using the dosage of his time. He was forced into the employment of smaller doses when his observation in the sick room had taught him the uselessness of the old practice and the constantly occurring aggravations under heavy medication. When prescribing in accordance with his newly-found maxim, *i. e.* homœopathically, he was charmed to get prompt effects from very small doses, but nevertheless for a long time gave remedies in doses which at this time would not seem especially minute to a conservative physician of the old school. Thus, he prescribed the soluble mercury in doses of from one-third of a grain to several grains; of the pulverized root of arnica he gave from four to twelve grains; veratrum album, a very active

medicinal substance, in three-grain doses of ipecacuanha, five grains; of nux vomica, four grains twice a day. Gradually and continuously he lessened the dose, and formulated the theory, now generally accepted, that the indicated remedy must be given in the very smallest dose capable of curing the sick, a doctrine which, robbed of extraneous matter, commends itself to the common sense of all medical men, regardless of school.

Thus Hahnemann set forth, as the essentials of his teaching, (1) the doctrine that "like is cured by like," the similar by the similar; (2) experiments made with drugs upon healthy men and women are the only means by which may be gained a correct knowledge of their real medicinal power; these experiments must be made upon *men* and *women*, *i. e.* upon human beings, because many drugs differ greatly in their effects upon animals and man; and they must be made upon persons in *normal health*, because otherwise it would be difficult to determine what symptoms observed are due to the disease from which the prover is suffering and what symptoms are due to the action of the drug taken; (3) drugs administered for their curative purposes must be given in the smallest dose capable of curing the sick. This last proposition gave rise to the dilution of liquids and the trituration of solids, processes of much practical importance, and variously applied by individual physicians according to their individual inclination and conviction. These principles, especially the first two, are ably and at length set forth in Hahnemann's masterly essay, published in Hufeland's Journal, one hundred years ago, on "A New Principle for Ascertaining the Curative Power of Drugs."

Those of to-day who are not familiar with the status of medical practice at the time when this declaration of principles was formally announced, cannot possibly imagine how radical the departure from established lines of teaching and practice or the reason why their announcement and advocacy should have been followed by hatred and persecution as unreasonable

and vindictive as has ever disgraced periods of intense religious agitation. No weapon known to the times but what was turned against Hahnemann, and later against his friends and followers. And he whose entire knowledge of the man rests upon information obtained through the literature and the traditions of the dominant school, even from sources which should be reliable, will be puzzled at the combination of ignorance, moral obliqueness and utter worthlessness of the man as he is therein pictured. Excited champions and bitter partisans are often thoroughly honest, yet fail to do each other justice. In fact, the very fulness and honesty of conviction not infrequently renders impossible justice to an opponent.

The teaching of Hahnemann necessarily stigmatized as unscientific and worse than useless the practice of his contemporaries, and furnished unanswerable proof of his assertion. Had his logic been faulty, his standing as a scientist and as a man insecure, his position as a teacher badly fortified, he would have excited at most a passing interest and would have created little more than a ripple on the surface. But the reverse was the case. Hufeland, the highest medical authority in Germany, and almost an autocrat in influence and power, had claimed Hahnemann an esteemed friend, and had not hesitated to speak of him as one of the most distinguished of German physicians. Hahnemann's scientific acquirements were varied and the range of his information almost encyclopædic. Thoroughly familiar with nearly all the modern languages, a finished Latin and Greek scholar, quite at home in Arabic and Hebrew, the original literature of medicine was to him an open book. He was also an experienced chemist, and hi annotations to the standard works on chemistry translated and edited by him, were declared of at least equal value with the original text. He also did important practical work, furnishing, among others, a preparation of Mercury which was heralded a blessing to mankind by those who later denied him even common intelligence, and various chemical tests, as his wine test, which gave him a firm position in scientific circles. In addi-

tion to this, his suggestions as an expert in practical pharmacy were so valuable in their very simplicity that the German government, which at a later period lent its influence to his persecutors, officially indorsed and adopted them in the Pharmacopœia Borussica, and allowed them to remain in force when I was a student in Germany, some thirty years ago. In the heat of the controversy, which was prolonged and intensely personal on both sides, all these were forgotten; and had not Hahnemann had devoted and influential friends, he would undoubtedly have fallen a martyr; it could not have been otherwise. Compromise was out of question. The truth he uttered was predestined to create strife, for strife and tumult belong to life, are one of its most potent and beneficent manifestations. When a great truth takes possession of a great man, he knows nothing of compromise, prudence, conciliation, moderation; he is under a dominion which is absolute; he wholly forgets worldly things and worldly wisdom, BECAUSE THAT WHICH POSSESSES HIM DOES NOT BELONG TO THIS WORLD.

And there was much need of it! Let me show you "why," by citing an instance of fashionable practice of that time. Among the distinguished contemporaries of Hahnemann in medicine was one Rasori, an eminent Italian physician. He illustrated in his professional life the practice of a large and influential body of medical men. The following case reported by Rasori shows the then fashionable treatment of pneumonia. The patient, having been bled and cupped, came under Rasori's care on the fifth day, was bled once more, and received 24 grains of tartar emetic. On the 6th, 48 grains in the A. M., 48 grains in the evening. On the 7th, 72 grains in the A. M.; blood-letting and 72 grains in the evening. On the 8th day, 144 grains and blood-letting in the A. M.; in the evening, 144 grains of tartar emetic and blood-letting. On the 9th day, in the A. M., 72 grains of tartar emetic and blood-letting; in the evening, 36 grains of tartar emetic and blood-letting. On

the 10th day, 36 grains of tartar emetic and blood-letting. On the 11th day, 36 grains of tartar emetic and blood-letting in the A. M.; 36 grains of tartar emetic and blood-letting in the P. M. On the 12th day, 36 grains of tartar emetic and blood-letting. Then the patient died.

Think of it! Consider the rebound from such barbarous treatment to the teaching of Hahnemann; remember that both sides were honest and terribly in earnest—and is there any cause for wonder at the uncompromising hostility of the opposing parties, at their unwillingness to stop short of the very destruction of the principals?

Was the struggle worth all it cost? Yes, a thousand times Think of the changes wrought since then, and as the result of it, in the treatment of the sick! Remember the cruel blood-letting on the slightest provocation; the horrible purging; the dreadful salivating; the ever-present blistering; always indicated, always practiced, almost always wholly unnecessary and harmful, and sometimes directly fatal in its results. Think of the crudeness and absolute nastiness of old-time medication; the horror when sick at the sight of the physician and his medicine-case; the helplessness of the sufferer; the hopelessness of the outlook. How all this has changed! Mild agencies now reign supreme, and even the most indifferent medical man, as a matter of fashion, if not from a kindlier motive, is glad to make such drugs as are used palatable if not pleasant to taste, and to give them in reasonable doses.

And what has Hahnemann and Homœopathy to do with all this? Speaking for those who have identified themselves with the school of Hahnemann, it does not become me to speak that which might savor of boasting and idle assertions, but I am glad to quote here words uttered only a few months ago by Dr. Wm. E. Quine, of Chicago, one of the leading practitioners of the so-called old-school. Dr. Quine, when addressing a large audience of exclusively medical men representing the old and

the new school of practice, spoke as follows: "Homœopathy has undoubtedly done a noble work, introducing a revolution that has exterminated bleeding, purging, vomiting, salivating, and the like torture of the wretched dying. Hahnemann banished the lance. He demonstrated that the sick could get well without any medicine at all. He promoted the philosophical study of disease. He taught the prudence of small doses and the accuracies of medication. Who else has done as much as this for therapeutics?" And I can add nothing to this measured, yet eloquent, tribute cordially offered by one whose training and professional associations are such that words like those spoken have a double significance.

A hundred years have come and gone since Hahnemann promulgated the tenets of his faith. A hundred years of ceaseless activity, of earnest controversy, of marvelous progress! Generation upon generation have taken their part in the making of the world's history, some in exalted stations, others in humble places, but each, consciously or unwittingly, doing something toward making the world brighter and better, for in the Allfather's economy even the powers of darkness contribute toward the brightness of the day that is ever dawning. Hahnemann and his old friends have long since passed into dust, mingled with the ashes of those who so earnestly waged warfare against them. Together in a material union which they cannot dissolve, they have helped make roses bloom and wood-violets spread their perfume.—The THOUGHT which held Hahnemann enthralled lives to-day, not confined within the imitations of a school or medical sect, but in the practice of the entire medical profession. Scarcely a professional act of an intelligent therapeutist of any school but that, in spite of every endeavour to the contrary, pays tribute to the worth and genius of the man of Coethen. God's own oak tree has attained a mighty spread, and under its branches, "which no longer bend to the storm," the nations of every portion of the earth have found refuge, and comfort, and rest, and healing!

And what of the future of the "school" which Hahnemann founded? Our own estimate of the future, Mr. Chairman, rests upon our conception of what was the real mission of Hahnemann and of those of his faith. If our estimate of this mission is selfish and narrow, we will think of the material progress already made, and will thereupon base confident and well-founded expectation of ever-increasing professional influence, of social gain, of multiplying colleges, journals, hospitals, dispensaries, means of organized effort, ever increasing in strength and aggressive energy, of final triumph over all organized opposition, of complete success in spite of all opposition.

If our estimate of the mission of homœopathy is broader and more catholic, all these will still stand in the foreground of our hopes for the future, but they will only be *a means to an end.* As surely as we homœopaths in therapeutics claim our full heritage in the wealth of knowledge left to the profession at large; as surely as we believe that, to advance the true science of therapeutics, we must remain what we now are: *specialists in therapeutics*, in order to develop to the fullest the wealth of all there is permanently valuable in homœopathics; as surely as we take the keenest possible interest in all the magnificent work done in the laboratory of science; as surely as we claim the right to stand side by side, shoulder to shoulder, nay! *heart to heart* by our colleagues of the dominant school in their every honest effort and aspiration,—so surely do we who fully understand the motives which actuated Hahnemann, the earnest ambition which made him prefer honest poverty and self-denial to worldly glory, and who can appreciate the ruggedness of his faith in an all-loving God who selected him for a special mission,—so surely do we look beyond the present, and find the culmination of it all in a complete reunion of all the schools, a reunion that shall be based upon a man's sacred right to recognize all truth and to use openly for the relief of the sick *all* the means God has placed at our disposal. With this aspiration in our hearts we can afford to bear misconception of truth in our own midst; we can patiently

wait for a fuller understanding of as yet doubtful points in the application of the law of the similars; we can submit to misrepresentation of our position as an organized body of specialists; we can allow public patronage to be kept from us and official recognition to be given tardily and begrudgingly, and with all that, hopefully and in restful assurance, keep our eyes fixed on the day—and it is not very far off—when the full measure of justice shall be done to us and to the memory of him whom we delight to honor.

The thought which took possession of Samuel Hahnemann was part and parcel of the consciousness of the utter helplessness of man when the hand of suffering bore down upon his fever scorched, smitten frame, and of the conviction that the Creator could not have intended to leave us, his creatures, a helpless, hopeless prey to such dire afflictions. The world, facing sickness and disease, *was* overwhelmed by the consciousness of woe and absolute helplessness. But the angels of Faith and Pity clung to man, and kept alive the hope of a better day. And in God's own time there was born in a humble home in the little town of Meissen, in Saxony, in the year 1755, a sturdy little lad. He was taken in charge by the kindly spirits of Honest Poverty, Love of Knowledge, Fearlessness in the doing of Right, Intense Love of his Kind, Devotion to Duty, Trust in God. These tenderly clung and ministered to him, each in her own fashion, and as he grew older and stronger, they brought to him the blessings of Manly Independence and Self-Denial, and gave him a just and exalted estimate of life and life's opportunities and duties. And then, after he had proved himself fitted for the high destiny awaiting him, by triumphantly overcoming the grim giants Disappointments and Weariness-of-Heart, the angel of *Wisdom*, in the quiet of the man's humble study, opened his mind's eye, and let him look deep into the secret mysteries of nature, and showed him the inner working of the forces of life, and gave him a key that, grasped in the clasp of a true man's hand, should unlock,

and did unlock, one of the innermost treasure chambers that are filled to bursting with the treasures of Knowledge. And when his hands were seen to remain clean and free from the taint that comes with the touch of the treasures which belong to earth only; and when his heart kept true and sweet, and his brain did not grow giddy with the thought that he was one of this earth's great men; and when he toiled and labored and fought hard battles night and day that *others* might take a portion of this wealth which had been given to him, so they also might be happier and better—then ALL the angels came to minister to him. And they kept his heart full of hope and joy to the last, and gave him a hale, clean, happy old age; and finally a resting place for his body that was kept sacred by the affections of those to whom his exalted calling and his holy aspirations had at last been as an open book. And he sleeps the sleep of the just, and we are here to-night to humbly thank God for that life and all it accomplished.

3

CLASS VALEDICTORY,

DELIVERED AT THE

Seventeenth Annual Commencement Exercises

OF THE

HAHNEMANN MEDICAL COLLEGE AND HOSPITAL.

By HENRY N. BALDWIN, M. D., of Illinois.

HAHNEMANN

MEDICAL COLLEGE AND HOSPITAL,

CHICAGO.

SEVENTEENTH ANNUAL COMMENCEMENT,

FEBRUARY 22, 1877.

THE CLASS VALEDICTORY,

BY HENRY N. BALDWIN, M. D., of Illinois.

THE CLASS POEM,

BY JACKSON B. WHITTIER, M. D., of Wisconsin.

AND THE

LIST OF GRADUATES

For the Session of 1876–77.

CHICAGO:
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VALEDICTORY.

HONORED PROFESSORS, CLASSMATES AND FELLOW STUDENTS, LADIES AND GENTLEMEN: In human life, those events are properly called great which celebrate the triumphant result of a laborious contest, and show, in that result, a power that can make itself felt in the days to come. In recognition of this idea, the politician celebrates the success of his party, and the army celebrates its victory. Influenced by the same conception, the inventor, whose toiling brain and indefatigable industry are the victors, feels the impulse of the hour and notes it as the supreme occasion of his life. No event is worth the cost of a celebration whose significance does not reach beyond the transient moment. The fortress, whose position commands the town or harbor, is important only because its occupation is the prelude to a more substantial conquest, when its batteries shall have been turned upon the enemy's feebly-opposing works. To be judged by the same rule are those transition periods in student-life, which, like the great highways of commercial travel, have their termini and beginnings at one common station; the privileges of the contract have expired, the last mile has been passed, the officers of the road have discharged their duties, the familiar voice of the conductor is heard from the platform, crying, "passengers change cars." So the student, ticketed and checked through to the end of his college term, reaches the station where he must alight, pauses a moment for congratulations, considers the self-directed questions, "whither?" and "what next?" decides them, and is off for better or worse, as the future may disclose. The relative value of events, as decided by the presence or absence of the factor to which allusion has been made, is especially applicable to those who have chosen for their investigation the noble science of Medicine. Christianity, morality and philanthropy find here a field for the employment of their highest impulses. The gifts which the earnest medical student receives as the reward of his assiduity endow him with a power not exceeded by that of any other science or profession. Within his reach are the grandest of opportunities for ennobling and enriching his moral character as the result of that potential force which returns to bless the

man whose daily aim has been to bless his fellows. The true physician has gifts and callings no less divine than his who ministers at the altar of the living God. His professional duties lead him in the same path hallowed by Him from whom went forth the virtue that healed the sicknesses of mankind and gave relief to every form of physical suffering. He is the friend of struggling nature, and, stepping to her aid, throws in an element of strength that decides the contest in her favor and prolongs a human life. Anxious eyes are toward him, and alternating hopes and fears find birth at each expression. Yearning hearts look to him in their hour of need, not for succor alone, but sympathy. None so near them in those agonizing moments of suspense, when life or death is being decided, as he. The invalid awaits his coming, gladly hears his approaching footsteps, and is made stronger by his visit, if not by his medicine. In so far as the study of medicine has fitted one to assume these gifts and callings, so far is the event important and great that celebrates his introduction to the active duties and responsibilities of his chosen profession. Fellow students of the class of 1876–77, the importance of the occasion in the interests of which we are assembled to-night must be measured and weighed by the test which has been given. It is great only so far as it affects the future of *our* lives. It is great only so far as it finds *us* worthy to be entrusted with those divinely exalted endowments. It is great only so far as it discovers in *us* an earnest effort to reach the ideal standard of our chosen profession. It is great only so far as it finds us willing to use knowledge, skill and opportunity to promote the moral and physical welfare of mankind. Assuming that we are not wanting in these essential requirements, let us briefly glance at some of the inspirations that may assist us in the fulfillment of the duties pertaining to our calling. First and foremost is that grand and general law, the basis of our school of medicine—"*similia similibus curantur.*" From its deductions is obtained the exact relation of the part the practitioner plays in the treatment of disease. It shows how and with whom he must ally his forces when dealing with pathological conditions. It directs him to *nature*, who, invaded by some morbific and destructive element, is maintaining a gallant resistance, but is in need of help to expedite her deliverance. He finds nature, therefore, his proper ally in the battle against disease and death. He works conjointly with the mistress of the universe in her efforts to maintain her power and jurisdiction over the creation of her hands. To carry about with one a consciousness of this alliance is to find at hand an incentive to professional activity, itself sufficient to secure the full enlistment of his endeavors. It ennobles and dignifies the sphere upon which he has entered. It stimulates to deeper study. It begets a spirit of enterprise and progress, whose results are seen in newly discovered potencies and specifics. If this thought does not quicken one's ambition, impart energy to his life and

make him an earnest student, as well as practitioner, then he lacks one *moral* element, which, to say the least, is his great misfortune.

The principles of Homœopathy, historically vindicated, and sanctioned by the intelligent reason of the age, is a thought productive of another inspiration in the career that opens up before us to-night. So intimately blended with this system is the name of its illustrious founder that it will not be out of place to give his life a prominence in our present contemplations. The success which homeopathy has achieved is identical with the success of that great mind which evolved a more rational and scientific law of cure than the world had ever known. New ideas that were destined to take root and live were, in the economy of Divine Providence, assigned their birth place in the soil of brave and undaunted souls. If astronomy needed a Copernicus and Galileo to break the chains of her enslavement, if Christianity needed a Luther to disenthral her from the bondage of the Roman hierarchy, so did Medicine in the beginning of the nineteenth century need a Hahnemann to shake off the shackles of an equal despotism, and to inaugurate a reform that in half a century would embrace in its results a goodly share of the intelligence of the civilized world. The truth, in waiting for its development, found in him a worthy champion. Responsive to the call, he stepped forward, gave to the world the declaration of his faith as embodied in the law of "*similia*," and labored for its establishment as an accepted fact of science. From the time his writings were given to the public down to the present, the principles of Homœopathy, in their steady progress, have borne witness to his fidelity. The world is indebted to him to-day for its enjoyment of fruits which his broad culture, his patient industry and his unlimited faith have prepared. The school of Homœopathy is indebted to him for its *Materia Medica* and much of its literature. All the improvements that have been made since his day must trace their origin back to the fountain he set in motion. They are the natural outgrowths of the system he unfolded and of the inquiries which he instituted. As the founder of that school in which we have enlisted, let us cherish his memory, and honor especially those virtues which gave brilliancy to his life and character. May that faith and courage and earnest activity which were the elements of his success inspire us to put forth our noblest exertions in the spheres that await us.

But last, though not least, suffering humanity should afford us an inspiration in the fulfillment of our professional duties. While the face of the physician ought not to be the bulletin-board for the transcribing of each thought and emotion awakened by the condition of his patient, yet the utmost ambiguity of expression need not preclude the indulgence of warm and generous sympathies for the sick and suffering around him. I do not believe that that nature is to be envied which enters the sick chamber stoically indifferent to

the fact that pain is *pain*, and not merely a pathological guide to a diagnosis. Let us resist the tendency to the unfeelingness that springs from familiarity with disease, and remember that to be touched with the feeling of human infirmities is not only manlike but godlike. Our vocation has to do with that which appeals not only to our educated judgments, but to our refined sensibilities. The patient looks with quick, discerning eye to see if his physician be worthy of his inmost confidence. There are avenues to that confidence which none but a feeling, sympathetic man can enter. To such an one the doors of the heart are thrown widely open, and, as the maiden leans upon the strong arm of her lover, so the pain-tossed, wearied, sick one entrusts his life to the keeping of his friend and physician with the confident expectation that all will be well.

Looming up before our minds to-night are the stern realities and responsibilities of our coming experiences. An earnest life awaits us; opportunities will be plenty to put into practice the instructions we have received; problems will require solution; diagnosis and prognosis will put to the test our discriminative ability. Physically disorganized conditions will look to us for repair; calls for relief will demand our prompt attention; judgment, skill, patience, temper will sustain heavy and repeated drafts in our fields of practice; the nervous system—that wonderful arrangement of ganglionic centers, roots, trunks, filaments, exquisitely sensitive to external impressions and to internal emotions in its normal state—what a train of disorders, mental, moral and physical, follow its derangement! The morbid sensitiveness, the excessive irritability, and all the train of idiosyncracies common to this derangement will meet us frequently in our rounds of practice, and will demand our most discreet attention. To adapt ourselves to all these varying requirements has been the object we have had in view in connection with our collegiate course. Able instructors have given us theoretical knowledge and practical hints preparatory to the work before us. But, in order the better to promote the end we aim at, let us devote ourselves with hearty earnestness to the cause of humanity, as possessing in *itself* a worthy and sufficient motive, shaping our lives and directing our energies to meet its sacred requirements, holding ourselves ready to respond to its appeals for aid and sympathy at all times and from every quarter. So shall we adapt ourselves to the exigencies of our calling, make ourselves welcome visitors at the bedsides of the sick, and ease the pathway to the tomb of those whose lives we cannot save.

Fellow students of the Graduating Class, it devolves upon me to say the parting words at this the closing hour of the college term. Subjects and interests of a common character have united us in the bonds of a common friendship. Together we have traversed the paths of scientific learning. We have exchanged thought and inquiry upon matters pertaining to the wonderful phe-

nomena of human life. Side by side we have investigated the laws and principles upon which its physiological action is based. We have kept company in the track of muscle, nerve and artery. We have traced diseases to their causes, and the action of medicines upon those diseases. We have trodden shoulder to shoulder the hillsides of difficulty. We have felt the same discouragements, and been animated by the same hopes and expectations. The friendships thus formed have added greatly to the enjoyments of college life and made the hours glide joyfully away. Pleasant memories will cluster around the interval of time during which these relationships have been sustained. But to-night our paths diverge; the bond which constituted our common union becomes dissevered, and each of us is started forward upon his separate mission. We have been taught the fundamental truths underlying the system of medicine, which we go forth to test for ourselves.

We have learned from others the virtues of the remedies composing our materia medica; we go forth to give them a direct application to the symptoms of disease. We have devoted our lives to the interests of our common humanity; we go to make good our professions and our intentions. It will be ours to relieve suffering, to mitigate pain, to cure disease and to conserve the general cause of health. What a glorious and magnificent field! What grand motives! What unsurpassed opportunities are these! May we have faith in God, faith in the truth we have espoused, and faith in ourselves as we advance upon this sacred mission. And may God speed us as we go from here, crown us with His blessings while we live, and gather us at last to that good land where they part no more forever. With this fervent prayer, I bid you, friends and classmates, farewell.

Honored Professors of the Hahnemann College and Hospital: A duty remains to be performed which has mingled with it pleasure and sadness. The first is found in the opportunity afforded me of expressing the feelings of the class toward yourselves as members of the faculty and as individuals. It is my pleasure to bear witness to the affectionate regard and the high esteem entertained by the graduating class for you, their honored instructors. We are not unmindful of your arduous labors in behalf of the institution whose advantages we have enjoyed. We appreciate your self-denying efforts to advance the general cause of Homœopathic medical instruction. The sum of our indebtedness to you for the benefits we have personally reaped from your labors cannot be expressed in figures. You have taken us over interesting fields of study, started with us on new paths of enquiry and brought to our notice the thousand resources of "the noble old art of healing." You have illustrated that thoroughness in the various branches of the curriculum which is so needful to our future success. You have been patient and persevering in grounding us in the great fundamental facts of medicine. You

have helped us over apparently insurmountable obstacles and removed the mists that thickly obscured our vision. For the progress we have made under your friendly guidance, which enables us to look hopefully into the future, we thank you with all our heart. We thank you for your instruction; we thank you for your faithful endeavors to serve our interests and to promote our good. For these and all else for which we stand indebted, we thank you. We shall remember your familiar faces in the busy activities of the future which we go hence to meet. At the bedside of the sick, our minds will revert to the voices of the lecture room as we make use of the hints and suggestions associated with them. Our peculiar relations to you, as students, is about to cease. Time, the destroyer of all earthly ties, lays between us his dividing hand. We shall gather no longer within the walls of the old Hahnemann College to listen to your instructions. *We* go forth to meet life's conflicts, trials and duties; *you* remain to perform your most honorable duties toward the profession and the public. May long life, comfort and prosperity attend you all, and your labors in the future be as they have been in the past, crowned with the most gratifying success. In behalf of the class, I bid you FAREWELL.

A CLASS POEM,

WRITTEN FOR AND DELIVERED AT THE CLOSING EXERCISES OF THE HAHNEMANN MEDICAL INSTITUTE, BY DR. J. B. WHITTIER.

We hold to-day, in better view,
Some memories of the past,
Our brightest hopes, in swift review,
Across the vision cast;

And, looking back on life's green shore,
Where freshest flowers lay,
The hills to valleys tell again
Their echoed mystery.

The meadow brooks, which mirrored all
Our narrow confines knew,
Still winding down, through pathway worn,
Again come into view.

What lessons Nature taught us then,
What purposes were won,
Have better fitted us, we trust,
To take this higher one.

We feel ambition's thrill anew,
The shadows from us cast,
Though raging Scylla echoes still
The dangers we have passed.

Our classmates here to us have been
As bright spots to the plain,
Where checkered sunlight comes and goes,
Then brighter shines again.

We learned to know them, day by day,
As time went on its pace,
Till in our hearts their friendship grew,
Now holds abiding place.

How rich is life to him who takes
From friendship's hand that glow
Which makes the heart, in glad response,
Give back its overflow.

If strife or jealousy has held
Within our hearts a place,
The broken links we weld to-day,
And bury envy's trace.

We'll warmly give our parting hand,
Nor envy honors won,
And, side by side, together work
For honored Hahnemann.

No creed is ours, to hold or own,
More sacred by its name—
Where Nature holds her symbol up
We bow to all the same.

His Christian duty largely fills
The measure of its grace,
Who nobly stoops, in human ills,
To give his heart a place.

Not measured by the skill he gives,
To wealth and panoply,
Nor by the trappings he may wear
To mark his ministry.

But by the love his heart may hold
Its mission to fulfill,
When disease and want shall ask
The measure of his skill.

Such breadth of wisdom you may have,
And warmth of Nature more,
That rich and poor may welcome you,
A blessing at their door.

For lives will breathe, and go from you,
On threads so slender hung
As burning incense floats away
From censer lightly swung.

Our teachers here, whose daily thought
Our wants have measured well,
Must wait the precepts they have taught
For time alone to tell.

The words of wisdom they have sown
Will ripen in this field,
And rich fruits from the pollen blown
In every nation yield.

If tasks have seemed too hard for us,
Or lessons dearly bought,
Through all our future lives we'll find
Their golden threads are wrought.

We thank them in our homely way
For all their words have done,
And would our thoughts could better tell
The hearts of classmates won!

Some warmer place our heart will find
Their memories to lay,
Till the sunset's shimmerings fall
Upon our perfect day.

Farewell to thee, old Hahnemann,
In all thy strength and pride,
Thy echoing walls, thy lake and shore
With silvery wash beside.

Like mountain peak, we see thee rise
From out thy clouded sky,
And in thy growing grandeur crowned
Where honors never die.

FEB. 20, 1877.

LIST OF GRADUATES

FOR THE SESSION OF 1876–7.

ALLEN, JNO. S.,	Illinois.
ACKERMAN, JAMES O.,	Wisconsin.
ATKINS, EDWIN E.,	Wisconsin.
BARNES, CHARLES T.,	Illinois.
BARROWS, GEORGE S.,	California.
BALDWIN, HENRY N.,	Illinois.
BEVERLY, C. A.,	Illinois.
BRANSTRUP, W. T.,	Indiana.
BREWER, F. B.,	Illinois.
BREWER, D,	Illinois.
CAINE, WILLIAM HARRIS,	Minnesota.
CRANZ, DANIEL E.,	Ohio.
CAUCH, ROBERT,	California.
DANIELS, CAROLINE E.,	Illinois.
DANIELS, JAMES SCOTT,	Wisconsin.
FALK, HERMAN,	Tennessee.
GROW, T. R.,	Illinois.
HARRIS, R. L.,	Iowa.
HAWES, J. W. M.,	Wisconsin.
HILTON, GEORGE WHITFIELD,	Illinois.
HUMMER, JOHN N.,	California.
INCE, EDWARD A.,	Illinois.
JAMES, LIZZIE P.,	Illinois.
LEAVITT, SHELDON,	Illinois.
MARTIN, F. MARION,	Illinois.
MOWRY, HENRY P.,	Michigan.
MYERS, CORNELIUS,	Indiana.
MORRISON, WILLIAM FRED,	Illinois.
NEVE, SIGISMUND D.,	Illinois.
PILLSBURY, CHARLES B.,	Illinois.
ROBY, HENRY W.,	Wisconsin.
ROCKWELL, JAMES W.,	Ohio.
SAX, ISIDOR,	Illinois.
SEYMOUR, C. H.,	Iowa.
SMITH, ELECTA ROSSMAN,	Wisconsin.
SHEPHERD, ZEPHANIAH W.,	Michigan
SHEPARD, WILLIAM A.,	Illinois.
STRINGHAM, JAMES A.,	Michigan.
SOANS, FREMONT,	Ohio.
SORENSON, MARY,	Illinois.
TAYLOR, WARREN E.,	Wisconsin.
THOMAS, WARREN H.,	Indiana.
TIMKEN, JOHN H.,	Missouri.
WHITTIER, JACKSON B.,	Wisconsin.

"A Limited Faculty and Better Teaching."

HAHNEMANN
MEDICAL COLLEGE AND HOSPITAL,
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AN ADDRESS

DELIVERED BEFORE THE

Rhode Island Homoeopathic Society,

BY I. BARROWS, A. M., M. D.,
President of the Society

APRIL 16TH, 1875.

PUBLISHED BY ORDER OF THE SOCIETY.

PROVIDENCE, R. I.
A. CRAWFORD GREENE, STEAM BOOK AND JOB PRINTER.

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ADDRESS.

Fellows of the Rhode Island Homœopathic Medical Society.
Gentlemen:

The subject selected for our consideration does not treat, directly, of the practice of medicine, or of medical science, but of that which has relation to both.

Neither does it, directly, concern *us;* nevertheless it is, to us, a matter of great interest. *Directly*, it may be said to be none of *our* business; *indirectly*, it is an attack upon homœopathy and homœopathists throughout the world.

I refer to the expulsion of homœopathists from the Massachusetts Medical Society. I do not propose to enter upon a defence of these gentlemen; they have already, ably and amply, defended themselves. A graduate from the Harvard Medical School, and, subsequently, a fellow of the Massachusetts Medical Society, I have felt an interest in the debates, resolutions and transactions of that Society, relative to homœpathy and homœpathists, since 1850. I, therefore, claim the privilege and the *right* to review the history of these transactions, and propose to consider the fact, cause and justice of the expulsion of some of its members.

The fact that several honorable gentlemen, fellows of the Massachusetts Medical Society, have been expelled from that body, is known wherever the existence of that Society or of homœopathy is known. It is a fact that they were expelled for *alleged* dishonorable conduct. It is a fact that an attempt was made to expel them without specification of charges; and also that they had a law by which they had a *right* to expel members

who were *convicted* of conduct unbecoming and unworthy of an honorable physician and a member of that Society.

What was the cause of the expulsion of these members? What, the unbecoming, unworthy, dishonorable conduct, of which they were accused? Probably of a rule, or law, or system of practice promulgated by the Massachusetts Medical Society, and for the more certain and speedy cure of the sick. No—for Dr. Luther Parks, the prosecutor in this case, declared that the Massachusetts Medical Society had no *system* of practice.

Dr. Forbes, of London, affirms that "much of the practice of medicine is *hap-hazard and guess work*," and that the only rational system is for educated physicians, having philosophical views and *long experience*, to proceed *exactly as they think best*."

This, then, is not the charge. Was their surgery, chemistry, pathology, physiology, or method of diagnosis judged to be faulty? No. Did they make and vend quack medicine, to be used in practice? No. Did they creep, stealthily, into houses, to take away patients from their brother physicians, with promises of cure? Not at all.

What could have been the unbecoming, unworthy, wicked conduct? Had they been convicted of fraud, or theft, or highway robbery? *No.* Such *miscreants* would never have occasioned so great an excitement in that *Star-Chamber* conclave! More than all these. They were accused of "conduct unbecoming and unworthy of an honorable physician, in that they practised an *exclusive theory* or *dogma*, called homœopathy, and that the tendency of this practice was to disorganize and to destroy the Society."

What is this Leviathan, homœopathy? This crime generating, society disorganizing, world disturbing monster? It is a law of therapeutics, a guide to follow in the practice of medicine. It is called "*Similia Similibus Curantur.*"

The medical world had long desired and sought for a governing principle, a rule or law which would regulate and reduce

to science, practical medicine. Some seventy-five years ago, or thereabout, Dr. Hahnemann believed that he had discovered such a law, and the result of his researches was published to the world in his Organon of Medicine. Since the publication of this law, many learned and scientific physicians, in this and in other countries, have tested it and believe in its reality. They have adopted as a system—a law—a fact. We believe it, and so do the homœopathists of Massachusetts.

They not only believed it to be true, but adopted it as the guide of their practice, and found it to be one of the greatest of blessings to their fellow men.

The Massachusetts Medical Society gave them no law, no system of practice. They said, practice as you think best. "*It is mostly hap hazard and guess work.*" In substance they declared that, so far as mankind are to be benefited, drugs had better be thrown into the sea.

The homœopathists said, we prefer to select, prepare and administer medicines according to a law which we have tested. We prefer system to anarchy, in the practice of medicine. Nor do we stand alone. Thousands have joined us in this preference, and are ready to bear testimony to its truth, and tens of thousands have not ceased to bestow honor and thanks upon homœopathists for comforts and blessings secured to them and to their families by their system of practice.

Well, but they belong to another Society. What Society? The Temperance—Odd Fellows—Masonic? No. To an incorporated Society, called the Massachusetts Homœopathic Medical Society, and, in this, they are disorganizers and disturbers of our peace. The accused aver that they are peaceable members of the Massachusetts Medical Society. That the Homœopathic Society is not at variance therewith, and that the primary and ultimate object of homœopathists is, both by individual and associated labor, to cure the sick, "tuto, cito et jucunde." Is this the dishonorable conduct that has so convulsed the Massachusetts Medical Society? This was, and this is the great head and front of the alleged conduct unbecoming and unworthy of an

honorable physician; this, the exclusive *theory* or *dogma* adopted by homœopathists; this, the disorganizer and destroyer of the Massachusetts Medical Society. What avail was the declaration of sincerity and honest conviction of the truth, set forth in defence? What avail, the averment that they were not disorganizers or disturbers of the peace? That their accusers had furnished, to them, no guide, no law—no system of practice? What avail their declaration as to the proofs of the soundness of this law and their reference to the testimony of hundreds of scientific physicians, who have proved its truth?

Were their statements and declarations heeded? No. Was a committee appointed to investigate the points set forth by the accused, as their defence? No. Was any evidence submitted, by the accusers, to substantiate their charges? No. The temple door was closed, legal counsel rejected, judgment summary! Verdict, *guilty!!* Sentence, expulsion!!! And these proceedings were sustained by the Supreme Court of Massachusetts.

Do we, *really*, live in the *sixteenth* century! Have the Henrys, Mary and Elizabeth, arisen to administer justice!

Gentlemen—The Rhode Island Homœopathic Medical Society was not organized to sit in judgment on the medical or judicial legislation of Massachusetts. But if that legislation is such as to cast reproach upon our institutions; if the one, an organization, incorporated for the public good, invested with quasi judicial power to make and execute good and just laws—institutes a *Star Chamber Court* to, wrongfully, disfranchise its members; and the other an institution with legal authority to investigate and *right unjust* proceedings of such a corporation, avoids responsibility and duty, by conceding the right to said corporation to proceed (in the trial) "*exactly as it thinks best,*" and because the case *was not* "*res judicata;*" or, as in a former trial by the same society, where proceedings had culminated in the unjust expulsion of a member, and application was made for a *mandamus* and investigation refused and *mandamus* denied

because of legal technicalities, and because the case *was* "*res judicata.*" We claim the right to utter our protest.

Will the honorable, the Supreme Court, say it has no jurisdiction in cases like these? Does it not hold that the writ of mandamus lies wherever there is a right, and *no other* specific remedy to enforce it?"

"If a corporator has been unjustly or irregularly amoved, or suspended from his office, or disfranchised, the court will grant a mandamus to restore him."—20 Pickering, 704. Angell & Ames. s. 704. "This is where the charter of a society does *not* provide for an offence, and *direct* the mode of proceedings." Angell & Ames. s. 704.

In these cases the charter does not provide for the offence or offences, but the society acted on its own by-laws, and in both cases the by-laws were so mutilated and misapplied as to become virtually retro active—or ex post facto.

Thank God, truth is not founded on the laws of kingdoms or of States. The history of courts of law in Empires and States is a history of doubtful justice. Truth is immutable and proceeds from the throne of the Almighty. When the Supreme Law Giver of Sinai, in the Fourth Commandment of the decalogue, thundered forth his edict, "Remember the Sabbath day to keep it holy." "*In it thou shalt not do any work.*"

The great Expounder of the divine law declared that healing the sick and doing good on the Sabbath day, was not an infraction of that law. When he commanded the sick and palsied to stand forth, and he healed them on the Sabbath day, think you he was disloyal and dishonorable? The Pharisees *pretended* to think so; and so did the judiciary of Jerusalem. But it was *not*, in *reality*, that the sick were *healed*, and the blind *restored*, or that it was on the *Sabbath* day; but it was the *manner* and *promptness* of the healing that disturbed the Jewish doctors. In what *manner* were the sick healed? How were the blind made to see? "*How* opened he thine eyes?" How? In what manner? This was the wonder; these the considerations that gave the alarm. "We never saw it on this fashion," reasoned they.

"If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation."

Suppose you that the doctors of the Massachusetts Medical Society were shocked at the *moral* aspect of the *alleged* dishonesty of the Homœopathic members? Did they behold, in their conduct a *moral turpitude* that should exclude them from the pale of honorable Society? Were they seized with a *holy sympathy* for the suffering sick, believing that this *exclusive—theoretical—dogmatical* practice would be the occasion of more sickness and of greater suffering? No, gentlemen. This was but a pretext for an accusation. They were alarmed at the *success* of Homœopathic practice. They were disturbed by the rapid increase of the disciples of Hahnemann all over the world. "We never saw it on this fashion,"—"If we let them thus alone all men will believe on them," and they will destroy both our business and society.

Then gathered, the Chief Rulers, a Council at *Temple Place* and said—We must *destroy* Homœopathy. It's *name* is an offence. We have a law by which we can expel members *guilty* of dishonorable conduct. We will charge them with dishonorable conduct in that they practice an exclusive *theory* or *dogma* called Homœopathy. It is true that our charter was obtained from the people, with the expectation that it was for the *public* benefit, as well as for the benefit of the corporation. It *was* and *is* expected that each member of this corporation *should* and *will* contribute of his *professional* researches, observations and experience, to the advancement of medical science. No *special method* of investigation is prescribed by the charter, neither have *we* any system or by-law as to the mode to be pursued in the science or practice of medicine. The *Homœopthic* Medical Society is also an incorporated society. *Their* charter is obtained from the *people* and for public as well as for private benefit. It is expected of them that they will, in their medical researches, strive to advance medical science, and make public any improvement in medicine, to benefit the sick, and to promote public health and longevity. But we object to the method

adopted by Homœopathists. They advance new ideas, new theories—they prove drugs upon the healthy, we experiment with drugs upon the sick. They claim that a law is discovered which places the science of medicine on a basis with the exact sciences. We disbelieve and deny it, but we have not disproved it. They claim to select, prepare and administer medicines in accordance with this law; but we recognize no law or system in medicine.

Now, therefore, we must stretch or contract, add to or take from, and so construe our by-law as to make it dishonorable for any fellow of this society to practice medicine under the name of Homœopathy or by any law or system.

We will not make specifications if we can help it, but proceed upon general principles; and if we are *compelled* to make *specifications*, we must place our by-law upon the bed of Procrustes, and lengthen or shorten it according to the necessity of the case. We are aware that, in courts of law, it is the practice when charges, civil or criminal, are preferred, to require evidence to substantiate them. But we need take no trouble to look up evidence, or to appoint committees of investigation, or to follow the practice of courts of law; but in this trial, as in our medical practice, and as sanctioned by the honorable Supreme Court, we will *proceed exactly as we think best.* Thus—we have the *bold, bald, damnable* accusation of "*dishonorable* conduct" against honorable gentlemen—for what! and not a particle of evidence offered to sustain a single point alleged.

In reviewing this history, I am convinced, as I have no doubt is every member of this society, and also every one who has read and reflected upon these transactions, as published, that our disfranchised brethren stand, to-day, in point of honorable conduct, head and shoulders above their accusors.

Gentlemen, recognizing, as we do, the law of medical science, and medical progress; following, as we purpose to do, the *new departure*, from the shadows, clouds and darkness, which rest upon the teachings of our Alma Mater, we also recognize duties which we owe to ourselves and to the public. Solicitous

and industrious as we may be and ought to be, professionally, for the suffering sick, there are duties which may, profitably, occupy many, otherwise lost, hours.

Whatever may have been or may yet be the cause of petit jealousies harbored against Homœopathy or Homœopathic institutions, these organizations are established for a noble purpose.

We are not and ought not to be satisfied, with our present attainments in medical science.

There is a vast store-house in the kingdoms of nature, filled with unproved medicaments which we are all invited and duty calls upon us to prove upon the healthy and to make trial of in clinics, and to communicate to each other the result of our labors.

It has been already remarked that the ultimate end of Homœopathy and of Homœopathic organizations is to cure the sick by the safest, most easy and pleasant method, and as a means to this end there have been established the American Institute of Homœopathy, the first national medical organization in America, and State and local Homœopathic societies all over this country and Europe. The grand object of these organizations is to prove and test medicines in accordance with the law which we recognize, arrange them in our materia medica and make them public for the benefit of all. While then we have this great object before us and this duty to perform, we need not be troubled with, or step aside to combat the malicious persecutions, or false charges, set forth by our jealous brethren of another school. We need not be disturbed by their resolves that they will not meet us in consultation; we can dispense with light from this source, and our patients will not be the sufferers.

In 1840 Rhode Island numbered but one Homœopathic physician; it now numbers over fifty.

A Homœopathic dispensary has been established in Providence, and although it is not a year old, its provisions are am-

ple for the sick, and its pathway is lighted up to the homes of the city poor.

The foundation is also laid for a State Homœopathic Hospital. Its friends are working with a will in preparation for its erection, and we feel confident that the day is not distant when its doors will be open for the suffering sick of all classes in the State who may desire to avail themselves of Homœopathic-hospital-treatment.

Much credit is due to the Ladies' Aid Association for the prosperity of the dispensary as well as for the prompt and efficient effort toward the founding of the State Hospital. We trust their zeal will not languish or their effort abate.

Thus, gentlemen, this *exclusive, theoretical, dogmatical,* (and may we not add, to those who will not investigate it, *enigmatical?*) practice "*called Homœopathy,*" is progressing and will progress until every practitioner of medicine shall understand and acknowledge the majesty of that law of Therapeutics which we recognize—Similia Similibus Curantur.

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OBLIGATION OF THE WORLD

TO

HOMŒOPATHIA:

AN ADDRESS

DELIVERED BEFORE

The American Institute of Homœopathy,

AT ITS ANNUAL SESSION AT

CLEVELAND, OHIO, JUNE 9, 1853.

BY

EDWARD BAYARD, M.D.

OF NEW YORK.

PHILADELPHIA:

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ADDRESS

DELIVERED BEFORE THE

American Institute of Homœopathy.

GENTLEMEN OF THE INSTITUTE:

THE great law, upon which rests the science of Homœopathia, was not a single thought of genius caught by inspiration. It was conceived in toil. It was vindicated and established only by years of patient labour. It was not a theory eliminated in the study. It was a law—a law of nature discovered, which could be developed but through the pains and sufferings of its investigators. The man in health must sicken for its demonstration.

Every man who adopted this great principle found each step of his progress surrounded by contempt, ridicule, and persecution. Though that day is happily passing, and those trials and embarrassments (the consequence of ignorance and intolerance) are fast fading away from the path of the practitioner, yet there are men who hear me to-night who have witnessed the bitter opposition to medical reform and know it all full well. A reformer under our system must have been successful in all cases, or he was denounced as a charlatan, no

matter how violent the attack, nor how incurable the disease. If the patient die, ignorance and malice eagerly put it down to a failure of his principles. The opposition is of no trivial kind. It is deeply seated in the human heart. Pride of opinion—long habits of accustomed thought—the dislike of change—and more than all, pecuniary interest, are among the elements which make and prolong this opposition. Under the influence of these causes, within my personal knowledge, a physician, at one time received and acknowledged as a most competent practitioner of Allopathia, admitted to possess the requisite learning and knowledge of the schools, who being convinced of the truth of the Hahnnemanian law, and, from the integrity of his character, compelled to declare and practice it, was denounced by his former friends and associates of the profession, his abilities and his principles denied, and his character maligned; and while he was in the course of a successful and increasing practice, the County Medical Society, of which he was a member, cited him to appear before that body on the charge of *Quackery*. Under an old law then existing, (now, be it said to the honour of the state, repealed,) he was handed over to the public prosecutor and tried before the judges of the county. The head and front of his offending was—not that he had failed to restore his patients to health—not, when disease was alleviated, more fearful abnormal actions from his remedies had remained—not that he had hurried one single fellow-being prematurely to the grave; but that he was a practitioner of Homœopathia. He was acquitted, and is now a citizen of Cleveland, filling a professor's chair in the Homœopathic Medical College of this city.

When the light first broke on Hahnneman's mind, when as

yet he only suspected but had not demonstrated the existence of the Homœopathic law, what an ocean of difficulty lay between him and the practical developement of its principle! Any character less patient, less earnest, and less persevering, must have abandoned the pursuit. It required all the strong elements combined in the nature of this extraordinary man to have moved in this great enterprise. Standing on the vantage-ground of his most professional learning, looking back on the past, he saw the defects and weakness of the art as then practised, and felt that it wanted the certainty and fixed principles of a science. He wrote to all of the most learned and distinguished of his cotemporaries—men in extensive practice—to inquire what knowledge they possessed of the action of drugs on the healthy man. The universal answer returned was that they had no precise knowledge, for they administered their drugs to the sick—not to those in health; and that they could not distinguish between the symptoms of the drug, if any such existed, and those of the disease for which they had administered. All the experience they possessed was from the effects of accidental poisoning. But such knowledge was to him too crude and useless; for large doses have few and strong determinations, and thereby prevent the general expression of their specific action. Then the knowledge of the past and the experience of the present was to him of little avail. There was no real knowledge—there was no light. The whole subject was enveloped in darkness. He perceived the existence of the law; but our Materia Medica was to be formed; experiments must be made; and Hahnneman, the greatest discoverer, girded himself to the task.

Great on the human race have been the effects of the dis-

covery of a continent. The discovery of steam-power may be greater. But greater still in the measure of usefulness is it to give to the world a law which shall inure for the healing of the nations. You who have tried drugs upon yourselves can appreciate the sufferings and discomforts to be endured, and know likewise that it is a work of time, and a work, if well done, to stand for all time; above the caprices of fashion and chances of change—(for medicines have had their day)—now used and recommended almost as a panacea, then doubted and laid aside. But till the golden bowl is broken, the silver cord loosened, and the vital power fled, so long, in our materia medica, will remedies hold the same relation to disease.

For many years, with his few disciples around him, did Hahnneman test the action of drugs on the human system in its normal state. When the great truths of Homœopathia were fully established, he kept it not to himself, but gave it to the world. One would have supposed from the acknowledged standing of Hahnneman, the friend of Hufeland, that the annunciation of his discovery would have been received with at least attention, and, especially as it was not based on hypothetical reasonings, but was a law deduced from experiments, that investigation would have been instituted. But Hahnneman did not escape the fate of Harvey and of Jenner. He was not crowned the great benefactor of the human race. Denunciation usurped the place of investigation. An old law, a dead letter on the statute-book, which made it penal for any physician to prepare his own medicine, was revived, effectually to prevent the demonstration of the truth of his doctrine. He exiled himself from his home, to carry out his researches, for in this, as in other instances, the prophet

had no honour in his own country. Since that day Homœopathia has taken deep root. There have been published in the German language more than four hundred volumes, in the French language more than one hundred and fifty, in the English more than two hundred, and in the Italian and Spanish more than one hundred, making over eight hundred and fifty volumes written and published on this subject. We have seen, in the efforts to establish our system, expenditure of thought—toil through many years—voluntary endurance of sufferings which are paralleled only by the action of disease—sacrifices made—ridicule and detraction borne; and in view of all this, we would ask, what is the obligation of the world to Homœopathia?

We are taught by it that all medicinal substances have a specific action on the human system. Previously to these teachings, what meagre and general knowledge existed of the action of drugs! Take as an instance, *Sulphur*, so generally used as a domestic remedy. How little was known of its specific effects! It was prescribed by physicians. It was given by parents, under a vague notion of its being a mild alterative, without an idea of the power of this great disturber of the vital force, which Homœopathia has shown is capable of producing two thousand symptoms on the healthy organism, acting profoundly on mind and body, producing symptoms similar to those diseases called rheumatism, epilepsy, paralysis, dropsy, fevers, erysipelas, dyspepsia, diarrhœa, and dysentery; producing muscular weaknesses, local inflammations, abscesses, affections of the heart, and cerebral congestions;—in its action affecting the intellectual powers, inducing melancholy and

sadness, disgusting us with life, and causing us even to despair of our eternal salvation.

But it may be asked by the uninitiated, How is this possible? Is not this substance used as a domestic remedy by almost every family? I answer, that every medicinal agent which makes an impression on the nervous system, must sooner or later produce its specific effect, not upon all parts—nor *all* its effects, many of those depending for their direction upon the accident that develops them. It is not a consequence that these effects should follow immediately on the exhibition of the drug. The impression may lie latent for months or years, until an exciting cause arouses it into action. Aye, like the charge of gunpowder in the solid rock, it may remain harmless for years; but when the spark shall set it free, the explosion must follow. And so the impression once made, the action will come. Witness the effect of the bite of a rabid dog. The wound may be forgotten, the scar may be erased by the years that have passed; yet madness will often follow.

As limited and vague as was the knowledge of *Sulphur* previous to the discovery by Hahnneman, was the knowledge of all other drugs prescribed in that day. Now, with these facts proven, we would ask, can drugs be prescribed with any certainty and with any safety, without the knowledge of their effects upon the healthy man? For this knowledge mankind are indebted to Homœopathia.

What more has Homœopathia done? When an Allopathic physician seeks to produce a curative effect on his diseased patient, true to his Allopathic principle, he seeks to create other sufferings—revulsive action. Where does he urge the

vital force? Does his Materia Medica afford him chart or compass, or give him any reliable knowledge of the direction it will take? Is he not enveloped in darkness? A distinguished Allopathic physician (grown gray in practice) truly remarked, it was like arming a blind giant with a club, whose blow might fall on the disease or fatally strike the patient. Homœopathia teaches in what direction we urge the vital current.

It is clear that without this knowledge it is impossible to discover the diseases which spring from medicinal substances; and in my belief it will be found, on critical examination, that two-thirds of the maladies that torture and afflict humanity are produced directly by, or are complicated with, the effects of medicinal substances.

In many cases that have come under my own observation, I have seen the diagnosis utterly fail from want of this knowledge. With your permission, I will mention *one*. A girl was brought to me, about eight years old, complaining of vertigo. The mother stated that she had been subject to the croup, which had frequently threatened her life, from the violence of the attack;—that by the advice of an Allopathic physician of high standing in the city of New York, she had given her *Ipecacuanha* in Allopathic doses, with the happiest effect; for the disease was cured promptly under the remedy; and she had been in the habit of giving, by the same advice, the same medicine when the first symptoms of croup appeared. It always with equal promptness checked the disease; and of late the attacks of croup had grown less frequent; and the mother eulogized the remedy. But the child complained of dizziness. When walking, she would have vertigo to such a

degree as to cause her to stagger. The mother stated that her physician said it was an affection of the stomach, and administered remedies for that organ, supposed to be at fault; but still the vertigo remained. He then thought it was the liver. When the diagnosis leaves doubt and perplexity, the last resort is usually to the liver. He proposed a few blue pills as an alterative. This startled the mother; and she then consulted me. Now, gentlemen, taking up our Materia Medica, I found the pathogenetic action of *Ipecacuanha* was, in the language of the provers, thus written: "Vertigo when walking, with tottering and staggering." This was one of its direct actions on the brain. I gave the antidotes to *Ipecacuanha*, and the child was relieved. We see in this case, that first the vital current was determined to the throat of this child, producing the phenomenon we call croup. We see that *Ipecacuanha* used in large doses produced another disease by changing that current, and thus relieved the croup. Had that learned physician known Hahnneman's Materia Medica, his diagnosis would have been correct. He would have known, that in relieving the croup by such an agent, he might produce a determination to the brain. But when the prescription had removed the symptoms of croup, for which it had been given, he looked no further; for the reason that his Materia Medica gave no knowledge of the specific action of the drug used. But again, suppose some accident had happened to increase that tendency; suppose the child should have had a fall or blow on the head, what remedy could have checked the strongly accelerated action which would have pressed upon that important structure? Death—inevitable death must have followed. This ignorance is frightful in its consequences,

and is the cause of exceeding mischief to mankind. By such means disease is altered, produced, assuming new forms and phases, like the ever-shifting figures of the Kaleidoscope. And as with the Kaleidoscope the figures will change with every turn of the instrument, in infinite variations, until it is broken; so disease may be driven from organ to organ, and with every alteration assuming new phases, until the more delicate and complicated instrument of human organization is destroyed.

For the removal of this false security, this fatal ignorance, the world is under obligation to Homœopathia.

What more has Homœopathia done? It has shown how sensitive a thing is a diseased nerve. After Hahnneman had discovered the specific action of drugs, and sought to apply them under the Homœopathic law of cure, he was still ignorant how sensitive to impressions the human system became in a morbid state; and when he gave the ordinary large doses under this new law of cure, this sensitiveness had nearly caused him to abandon the application of the law—so great was the action excited. He reduced and reduced the dose, and yet its effects were too powerful. But with that wonderful acumen and clearness of perception in tracing out nature's law, which he so eminently possessed, he continued his reductions, until he had reached that point where nature could react; and then he learned the sensitiveness of a diseased nerve—almost beyond human appreciation. Hence by induction arose the administration of the so-called infinitesimal doses—a stumbling-block in the way of those who have made no experimental investigations. The jeering wit of the facetious allopathist expended on this point, demonstrates sorrowfully

their utter want of knowledge on this important matter. It is but an attempt, contrary to all philosophy, to rebut *facts* by ridicule.

Who can estimate the number of lives sacrificed by ignorance of this fact—the power of similar irritants upon disease. I remember, before I fairly entered upon practice as a physician, a case painfully bearing witness to this truth. A young man, a fellow-student of medicine, of the fairest promise, was attacked with an ordinary disease of mumps. He was of robust constitution, and full of youthful vigour, so that those who knew him might have fairly counted that he would have enjoyed more than a usual amount of health through a long life. Without any great severity, the disease was developed with slight fever. Meeting me in the class, he asked me to give him some Homœopathic remedy to relieve him; for he had been somewhat familiar with Homœopathia, and intended eventually to practise it. Not practising then myself, I recommended him to a Homœopathic physician. But the fear of ridicule, and the risk of not obtaining his diploma if his predilections were known, and the simple character of the disease, determined him to consult one of his professors. I had examined his case with attention, and marked how closely it resembled the action of *Mercury;* so much so, that I said to him, "Whatever may be prescribed Allopathically, do not take *Mercury*." I was convinced that if a drug thus indicated could be taken in large doses with impunity, there could be no truth in the law. The next day I called to see him, and was shocked at his altered countenance; every symptom that he had, had become more intense, and others were added. The parotid gland was more swollen and hard, pulse quick and wiry,

sweat with nausea, tongue coated with tenacious mucus, breath tainted, rapid speech, trembling limbs, and mind at times slightly wandering. He arose restlessly in his bed, saying, "Do not blame me, for I have taken but one dose of *Calomel.*" When I left him, I immediately wrote to his friends, that if they wished to see him in life, they must come quickly; for it was now evident that nature could never react. The third day he died, borne down to the earth, not by disease, (for I believe if left to nature alone he would have recovered,) nor by the action of *Mercury* alone, but by the action of *Mercury* on the diseased nerve, urging it beyond the power of reaction. Thus the remedy which, if given in sufficiently minute doses would have restored the patient to health, became his destroyer. Like thousands of other cases less marked, he fell a victim for want of the light that Homœopathia sheds on the power of drugs having actions similar to the disease for which they are administered.

Ipecacuanha will produce symptoms similar to a species of Asthma, as you, gentlemen, well know. Dr. Thomas Watson, in his lectures on the principles and practice of physic, delivered at King's College, London—a text-book in most of the Allopathic colleges—cites the case of a man who was subject to Asthma, who could not bear even the odour of *Ipecacuanha*, and was obliged to fly when the bottle was uncorked. He speaks of it as an idiosyncrasy, not recognising it as a fact under a general law. For the light on this subject the world is indebted alone to Homœopathia.

What more has Homœopathia done? She has given to the world the great law of cure. Disease in its last analysis is but the disturbance of the vital force; death is the cessation.

There are but two modes of cure; that is, two modes by which the vital force can be restored to its equilibrium—which is health. One is by revulsion, or the removal of disease by diverting its action; this is called Allopathia. The other cures disease by reaction, or exciting the reacting power of nature by a similar irritant; this is called Homœopathia. The former endeavours to restore the equilibrium, by creating a new channel for the disturbed vital force, by the use of drugs in such doses, that, partly by their mechanical irritation, and partly by their revulsive effect, the normal condition of other parts is disturbed. To produce such effects, practitioners under the former system are driven by necessity to the use of large doses. They create the new disease or irritation, under the presumption that after producing the revulsion, these effects will cease; overlooking the fact, that though mechanical irritation may cease, the drug used in such quantities to produce revulsive action, must have its specific action.

There is always a tendency in nature to restore the equalization of the vital force, if her power is not overcome by the intensity of some morbific principle. Perhaps in some acute affections from short-lived obstruction, Allopathia may hasten that equalization.

But there is a danger in the use of this mode, that should prevent a thoughtful and enlightened mind from ever adopting it. That danger, with masterly power as if by inspiration, was pointed out by Hahnneman. I allude to his theory of chronic disease. In the range of my observation the general truth of all that he has said on that point has been fully sustained. It is the master key which unlocks and brings to light the concealed causes of profound disease that were a

mystery and bewilderment to the practitioner from the failure to perfect at once a cure which required time. Whether the causes assigned by our master are sufficient to produce the predisposition to disease, is immaterial to my argument.

We know, and any one who has seen much of diseased action must have observed, that all causes which disturb the vital power, fall upon men unequally—on some with severe consequences, producing a train of evils that they do not get rid of in years, or perhaps in a lifetime.

Two persons are thrown to the ground with equal force, and both sprain the knee-joint equally. The one applies a domestic remedy, brandy and salt. In a few days the equalization of the vital force has taken place, and the swelling and weakness disappears, and he has the free use of his limb. He calls upon his friend, and finds him still suffering, without improvement. He is surprised, and inquires, "What have you done?" "I sent for my physician." "Has he used brandy and salt?" The sufferer shakes his head and looks at his knee. "Your physician is a fool. Use my remedy, it has cured me." The physician is dismissed, and the brandy and salt applied for days, but no improvement. If any thing, the structure has become harder and more swollen. The brandy and salt have failed. The advocate of its virtues, with the philosophy of self-sufficiency, consoles himself with the observation that the remedy was applied too late. Now the knee has assumed the character of a white swelling. Why did not the physician cure? Why did the brandy and salt relieve the one and fail with the other? The rationale is found in the fact, that in the one man there was a predisposition to disease slumbering in the system, having no locality, waiting but an accident to

produce the disturbance in the vital force to give it a determination. The other having no such predisposition, found relief from the simplest remedy.

It was this difference in human constitutions that turned the astute mind of Hahnneman to the investigation of the cause. He discovered and announced to the world the existence of three miasms or poisons, the basis of all chronic disease, which might exist latent in the system, derived from inheritance or by infection. These miasms have no limit to their duration, against them the unassisted vital force can never react; nor has revulsion ever the power to restore the equilibrium. Revulsion may give the vital force new channels, but can never cure. It only changes the form of disease, and renders the system by that change more feeble and less able to react. Few of our fellow-beings are free from this chronic malady in some form.

With great propriety does Hahnneman remark, "The more I examine the ordinary cures, the more I am convinced that they are not direct transformations of the disease treated into health, but revolutionizings, disturbances of the order of things by medicines, which, without being actually appropriate, possessed power enough to give matters another (morbid) shape. These are what are called cures." "The hysterical ailments of yonder lady were successfully removed by me." "No: they were only changed into a Metrorrhagia." After some time I am greeted by a shout of triumph. "Excuse me! I have also succeeded in putting a stop to the Uterine Hemorrhage." "But do you not see, on the other hand, the skin has become sallow, the white of the eye has acquired a yellow hue, the motions have become grayish white, and the urine

orange-coloured. And thus the so-called cures go on like the shifting scenes of one and the same tragedy."

Again, there exists another strong objection to Allopathic treatment. There is a principle of self-preservation impressed by the Deity on vitality, determining all irregular movements of the vital power outward and to the surface, thereby protecting the nobler organs essential to human existence. Its tendency is to place the disease upon that point where, under the circumstances, it would be least injurious to the organism. This is nature's law. Hence the inevitable result of revulsion does not assist nature in expending the force of disease where it can be best borne, but weakens her efforts, and thereby forces her back upon the internal structures which it has been her great struggle to avoid. Allopathia then is not only an unreliable, but a dangerous mode of cure.

Let us now examine the Homœopathic system, and its results. Gentlemen, we have said that the ultimate analysis of disease is the disturbance of the vital force. How then does Homœopathia seek to restore the equilibrium, which is health? By administering a remedy which produces in the healthy person symptoms like the disease. On what principle can this effect a cure? We have said there was a tendency in the vital force to equalization, which always exists unless prevented by violence or the impression of a poison. It is a fixed principle of the vital force to resist and react against all that has a tendency to disturb it; and the power of resistance to disturbing impressions increases with every successful effort. This is a principle of every-day observation. A man plunges into cold water, which disturbs

the vital force; it recedes from the surface. If the impression is not too violent, it reacts. If the plunge is repeated, the impression made is not as great, the resistance being greater. With every plunge the impression lessens, and resistance increases, until no disturbance is produced. It is on this principle of increased resistance that the virus of the small-pox makes little impression after vaccination, and scarlet fever, measles, and whooping-cough cease to be contagious to those who have recovered from their infection. It is on this principle that men may breathe with comparative safety the dreadful malaria of the African coast. This increased power of resistance is the principle of acclimation. The air we breathe, filled as it is with disturbing agents, by the principle of resistance and reaction gives vigour and tone to the system; and the enervated denizens of the city, who seek on the seacoast the salt breezes from the ocean, to renovate their exhausted frames, find strength from this principle alone; for we know that the pathogenetic effect of seasalt, is to produce great weakness and relaxation of the physical and moral powers. This principle of increased strength from reaction—increased power of resistance—is the law of growth physically and morally, from the unfledged bird which by repeated efforts gathers power to rise, to the child whose mind expands under the use of its powers of observation and reflection.

It is to this principle that Homœopathia owes the power and permanency of her cures. We administer to the disturbed vitality, checked and delayed in its power to react by some abnormal influence, a similar irritant, just sufficient to excite and rouse resistance. This principle, so beautiful in its sim-

plicity, so true in its keeping with the known laws of nature, so perfect in its cure, exhibits a strong contrast in the results of the relief given by Allopathia and the cures effected by Homœopathia. In the former, the patient rises from disease enfeebled by the movement which revulsion has created, and which the weakened powers have yet to struggle against, perhaps for years; chronic maladies being developed by the debility and the remedies exhibited. In the latter, the patient rises from disease, the vital force equalized and strengthened by the reaction, and the power of resistance increased.

Certainty in prescription is not the least benefit conferred on mankind by Homœopathia.

She relies not upon hypothesis for the seat of disease, but, untrammelled by the errors incident to suppositions, looks to the symptoms alone, (the true indices of disease,) and in their totality sees the image which, with unerring certainty, indicates to the practitioner the remedy demanded. Not so with Allopathia. She leaves her practitioner on the wide field of conjecture, and ingenious hypothesis alone directs her remedies.

It is a grave and serious matter to hazard human life on conjecture. I remember the case of two men who were engaged in the active business of life, and were seized at the same time with symptoms similar in their character. One was placed under Allopathic, and the other under Homœopathic treatment. The practitioners of both systems believed they had encountered an incipient bilious fever. The Allopathist adopting his hypothesis, proceeded by cathartics to evacuate the bowels, so as relieve the obstruction of the liver, and used the lancet to reduce the fever. The Homœopathic physician,

not governed by hypothesis, turned, according to the genius of his system, to the symptoms, the signals that distressed nature held out, and grouping them into a picture, sought the corresponding remedy. In a short time the ultimate characters of the disturbance was manifest. In their conjectures regarding the nature of the disease, they had been mistaken. It was small-pox. The Allopathist saw his mistake; but it was too late. Nature, robbed of her powers and enfeebled by depletion, could not then maintain the disease upon the surface; and the patient died, a victim to the error of human judgment. The Homœopathist also perceived the error of his diagnosis; but this error did not affect the patient, for the symptoms, and not hypothesis, had controlled the remedies administered, and there could be no mistake in his treatment. Had his first conjecture as to the nature of the disease been realized, he could not have prescribed otherwise; and nature, unembarrassed and strengthened, struggled successfully through a confluent small-pox.

From this great law of cure, "Similia similibus curantur," is derived the certainty of prescription.

I pause here a moment, gentlemen, with your permission, to correct a mistaken and prevalent impression, which my last remarks might seem to favour. There are some simple souls who think that it is an easy thing to practise Homœopathia. That a box and book alone are necessary. This is a capital error. It is not an easy thing to draw from the patient an accurate account of his sufferings. That requires knowledge of character and patient examination; for some will magnify, while others will suppress; some will be exact, and some loose, in their expressions. To direct your ques-

tions so as to elicit the precise truth, requires both tact and judgment. It requires also both judgment and experience to group properly the symptoms, to know what morbific cause is at work, whether one poison or many, and how complicated. For this, knowledge and research are essential. It is not an easy thing to estimate the power of the system to react, whether it will be prompt or sluggish; yet this must be understood and determined, before we can repeat the dose. It is not without difficulty we can determine whether chronic malady or predisposition is aroused by an exciting cause and become part of it. Study and reflection are necessary in the selection of the similimum. The structure must be known—its physiology and pathology—its relative value. In fine, all that is required of the Allopathist must be known, except his "receipt-book," and more, much more. True, our agents can be seen and may be understood, but let not the uninitiated think that with little learning they can be skilfully used.

Is it not strange, that in this world of ours, where the treasures of knowledge are obtained only on the condition of experiment and reflection, that learned medical men, acknowledging the weakness of their system, should meet the announcement of the discovery of a law of cure so all-important to the human race, with denial and ridicule, based on arguments drawn from their own theories, without experience, without taking one step in investigating the new field discovered? The absurdity of such a course is aptly illustrated by a conversation related by Captain Marcy, between a Delaware and a Camanche, in his late expedition through the Indian country. It appeared that the former had stated to the latter the fact of the sphericity of the earth's surface. This idea, being alto-

gether new and incomprehensible to the Camanche, was received with much incredulity. After gazing for a moment at the Delaware, to ascertain if he was sincere, he asked if that person took him for a child, or if he looked like an idiot. The Delaware said, No, but the white people, who knew all about these things, had ascertained such to be the fact. He added, that the world was not only round but that it revolved round the sun. The Camanche very indignatly replied, that any man of sense could, by looking off on the prairies, see at a glance that the earth was level; and moreover, that his grandfather had been West to the end of it, where the sun passed down behind a vertical wall.

The Delaware continued, in his simple, but impressive manner, to describe to the Camanche the operations of the steam-engine, and other objects of interest he had seen. All of this the Camanche regarded as an effort of a fertile imagination, expressly designed to deceive him; and the only reply he deigned to make was an occasional exclamation in his own language, the interpretation of which the other pronounced to be, "Hush, you fool!" "I then endeavoured," says Captain Marcy, "to explain to the Delaware the operation of the magnetic telegraph; and in illustrating its practical utility, told him that a message could be transmitted a thousand miles and an answer returned in ten minutes. He seemed much interested in this and listened attentively to my remarks, but made no comments, until I requested him to explain it to the Camanche. He smilingly said, 'I don't think I will tell him that, captain, for the truth is, I don't believe it myself.'" What excited the contempt in the mind of the savage? The difficulty was, he drew his inference from his own limited

knowledge and his own traditions, rejecting the new facts upon their mere announcement.

But a truly scientific mind is, by its very acquisitions, rendered teachable, as in the case of my learned friend, Dr. Benjamin F. Joslin. Before his attention was attracted to the discovery made by Hahnneman, an Allopathic physician of standing having written a tirade against Homœopathia, sent it to the most learned and distinguished of the medical men of this country, requesting their opinion on the subject, and among others to Dr. Joslin; who deferred answering, on the ground that he could not give an opinion until he had investigated the new system experimentally. To prepare himself to express an opinion worthy a man of science, he commenced a series of experiments upon himself, to test the truth of the specific action of drugs, and then proceeded to test the law of cure. The result was the conviction of the truth of Homœopathia. So, gentlemen, must it always be, when this great subject is fairly examined.

We have seen that the world is indebted to Homœopathia for the discovery of the pathogenetic and specific action of drugs; for the knowledge of the sensitiveness of a diseased human nerve to similar irritants; for certainty in prescribing a dose that is a medicine, and not a poison; and for the great law of cure.

Immortal honour to the man who was the discoverer! Yet upon that great head has been showered vituperation and abuse; his investigations ridiculed, and their results denied without examination; his deep learning undervalued; he himself characterized as a charlatan. All that blind prejudice,

selfish interest, and sordid avarice could do, was done. But it is manifest, from the rapid and wide-spread advance of his principles, that the justice which his contemporaries denied, will be fully awarded by posterity.

THE END.

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DELIVERED AT THE

SIXTH ANNUAL COMMENCEMENT

OF THE

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OF PENNSYLVANIA,

MARCH 1, 1854.

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GENTLEMEN GRADUATES,—Through the partiality of my respected colleagues, I have been selected to say a word to you at parting. What shall I say in language befitting an occasion so momentous to you as the present? The legal period of your pupilage has ended, and you have presented yourselves before the constituted authorities to test your efficiency and fitness for the honors and privileges peculiar to a noble and time-honored profession.

I am happy, thus publicly, to proclaim that you have passed that ordeal triumphantly, and have given evidence of a high order of natural endowment and scientific acquirements, which reflects credit not upon yourselves only, but also upon the institution to which you have intrusted your pupilage. We cordially extend to you, therefore, the right hand of fellowship, and hail you as brothers in the common cause of scientific and philanthropic endeavor.

And now begins a new and momentous era in your lives. Before you stretch new fields of honor and usefulness—almost measureless, even to your clear and confident eyes. With elevated brows, and hearts palpitating more with eagerness than apprehension, you are about to enter upon a busy scene of action, to test your powers and energies in the drama of life, each with his little world of friends and critics for audience.

There is something sad, as well as beautiful, in the far-reaching aspirations and exultant ambition of youth at a period like this. Like impatient steeds, you pant to enter upon the course before you; your souls leap through your straining eyes to the distant goal. Or, like zealous pilgrims, just setting forth on a morning of promise, you see only the pleasant valleys of rest, the rivers of beauty, and the heights of grand attainment,—not the long, weary, dusty ways, the "slough of despond," the rough, toilsome

ascents, the pitfalls, the precipices, wastes, and wildernesses. Or, you are like young warriors laying out your first battle. In your brave imagination, you plunge into the thick of the fight, and all sways and gives way before you. Wherever the conflict is fiercest, *your* banner rides high above the storm; wherever the tumult is loudest, *your* trumpets are sounding to the charge;—never a standard of yours wavers and goes down—never do your drums sound an ignominious retreat; the day sweeps on from victory to victory, and is rounded by a great triumph at last.

Better would it be, could you calmly measure the long course stretching before you, and admit, without shrinking, the possibility of being distanced in the race, only resolving to "run well." If you could set forth deliberately on your life-pilgrimage, beholding prophetically all the toil, the weariness, the obstacles, and discouragements of the way,—yet bearing a heart nerved by a noble endeavor, and upborne by a soul of faith, which already bows before the distant shrine. If, looking into the battle of life, you would count more upon its varied chances, expect some defeats and discomfitures, yet, all undismayed, determine to bear yourselves manfully in the strife, and to *deserve* the victory.

But, the heart of youth must have its dreams; they are as natural to it as its pulsations; but let them not lie and slumber in the heart,—let them rather mount into the *brain*, and there harden into resolve, and quicken into action;—let them be like that olden dream of wisdom and power born in the brooding brain of Jove,—a positive, uncontrollable force, leaping full-armed upon the world.

As members of the Homœopathic School of Medicine, as apostles of a philosophy of healing, to the popular apprehension new, though not so in fact, peculiar experiences are before you, peculiar obligations rest upon you.

You will have to encounter bitter and ceaseless opposition from the members of the Allopathic School of Medicine; and too often it will come under the unmanly form of envious insinuations, low sarcasms, and senseless ridicule. No exertions will be spared, no stratagem that man's depraved heart can invent, will be left untried. Private character will be assailed, and individual rights forgotten; misdeeds, long since lost in the reign of forgetfulness, the faults perhaps of inconsiderate youth, will be harrowed up, and held forth to the unmerciful gaze of the world, thus implanting thorns in the placid breast, poisoning the cup of friendship, and em-

bittering the sweetest realizations. I am sure, gentlemen, I need not say to you, do not stoop to defend yourselves with missiles like those with which you are attacked. Truth has nobler weapons in her armory,—argument, analogies, demonstrations, and facts; above all, *facts*. In advocating our noble science, you should bear yourselves earnestly, calmly, and proudly; making your own quiet consciousness of ability and integrity inspire an answering conviction in the minds of all with whom you come in contact.

You will now pardon me, gentlemen, if I venture to dwell emphatically and somewhat at length, upon what you may consider the minor, if not merely personal duties devolving upon you, at the outset of your career. You have just added to your names the well-earned professional title; but *students*, you can never cease to be, with honor to yourselves and justice to the world. "Art is long," and our school of the medical art, though so clear and comprehensive in its philosophy, and so beautifully simple in its analogies and correspondences, has its own secrets and subtleties, its own profound and baffling mysteries. Science is ever an exacting and enthralling mistress, and when, as in Medicine, she works in close companionship with nature, and becomes as it were the very genius of life, the worship of her votaries grows daily more reverent and absorbing.

> "Age cannot wither her, nor custom stale
> Her infinite variety."

I surely am not the one to dampen the ardor of that devotion. I would say study, from the first, study always, books, nature, and man. Books and the scenes of the world are alike the objects of thought, without which there is no hope of superiority, and by which we are elevated to the rank which God has assigned us. But I would add this earnest injunction,—*in the researches of the student, do not forget the culture of the gentleman.*

Of more and more importance in our profession are becoming the amenities and elegancies of good breeding and polite society, and all the gentle and generous qualities of a refined humanity. The day of Abernethy and his miserable imitators is past; the rough and gruff, surly and dictatorial school must now give way to better-natured and better-mannered men. The physician may no longer sternly arraign, or sharply interrogate his patient, as though disease were a crime, and he the judge, or inquisitor; no

longer go through with his professional examinations with needless harshness, and brutal indifference, as though the suffering form before him were already a "subject," and the bed on which it writhed a dissecting-table.

There is another class of medical practitioners, rapidly and happily for the world becoming obsolete. This may be called the solemn and lugubrious school, the members of which are wont to enter the sick-room with the agreeable air of undertakers, and darken the patient's little sunshine of hopeful comfort with the very gloom of the grave. Their dress itself is suggestive of mortality, their frown portentous, their touch upon the pulse a prophetic death-chill.

But as this school is now among "the things that were," why should we revive its melancholy memory upon a pleasant occasion like this?

It is for you, gentlemen, to cultivate a hope-inspiring manner, tones of quiet, manly cheerfulness; to wear faces of modest confidence, rather than of mysterious importance; to bring sunshine *to*, rather than banish it *from* the sick-room. Let there be courage and comfort in your simple presence; let your patients look forward to your professional visits, as to the pleasant call of a sympathetic friend; like the good doctor of Irving, let there be "healing in the very squeak of your boots as you mount the stairs."

I have spoken of the obstacles and the obloquy you will have to encounter, but I were unjust to the world of to-day, should I only present before you the shadowed side of your future career. Every day sees us and our philosophy more fully and gratefully accepted. Many of the noblest minds and most progressive spirits of the age are with us. Hosts of the good and the pure extend to us a ready and hearty fellowship. Woman, the great pioneer to every good and philanthropic endeavor, is everywhere first to give faith and sympathy. With her quicker intuitions, she seldom fails to perceive the beautiful harmony, and the simple, yet subtle philosophy of our system. She sees that it is peculiarly adapted to her delicate organization, and to the exquisite physical susceptibilities of childhood; her taste is attracted by it, her humanity rejoices in it; she receives it almost reverently as a new Gospel of Medicine.

In her earnest advocacy of the great truth of our system, she has shown herself ready to do and dare beyond the best and bravest

of us. In seasons of pestilence, and scenes of appalling suffering, the heroism of her nature, sublime in its simple unconsciousness, has been nobly manifest on this new and boundless field of benevolent effort.

Yes, upon the field where you, gentlemen, fully commissioned and panoplied, are about to strive for success and distinction, she has been content to appear as a nameless volunteer, has there dared to contend with the great enemy Death, and his fierce myrmidons of disease, has there won some untrumpeted victories, and earned laurels she was too meek to wear.

Surely, with woman's angel smile to light your onward course, the clouds of man's misapprehension and misrepresentation, and all the small hail of sarcasm and contempt, can have little to appal you: with her fair hand beckoning from before, you will lightly overleap the rough obstacles, and scornfully break through the thorny obstructions of the way.

And now, lest any of us should at any time be tempted to look upon ourselves in the interesting light of martyrs to our peculiar theory of medical science, let us briefly review the life of our noble master in medicine, Hahnemann—he who was indeed inspired with the true martyr-spirit—he whose great soul so long struggled and heaved to lift to the light a principle which he but dimly perceived hidden in the depths of nature, as one may catch momentary glimpses of sea-buried treasures—he who, like the patriarch, wrestled with an unknown and invisible power, till the long-withheld blessing was granted, not to him or his time alone, but to the world, for ever.

Samuel Hahnemann (according to his biographer), was born in the year 1755, in Meissen, Saxony. Having received a careful and thorough preliminary education at the University at Leipsic, he chose the medical profession for his future career of usefulness, and was admitted to its honors in 1779, on which occasion he defended a dissertation, *Conspectus affectum spasmodicorum.* After having practised for a few years, he relinquished its active duties, and devoted the larger portion of his time to the study of chemistry, translating and writing on medical subjects.

While engaged in translating Cullen's Materia Medica, he was first awakened to the principle involved in the system he subsequently developed. In this translation he became dissatisfied with the antipyretic principle of Peruvian Bark, given by that celebrated

physician, and he determined, by experiment, to discover on what the power of the bark in intermittent fevers depended. He took it in considerable quantities while in perfect health, and found it produced symptoms similar to those for which Dr. Cullen prescribed it,—intermittent marsh fever.

The result of this experiment induced him to resume his practice, and he entered the hospital at Georgenthal, at Brunswick, where, by repeated experiments upon himself and family, by simple medicines, he acquired the action of many remedies, which enabled him to cure diseases homœopathically that had baffled his efforts in other systems. His success was soon trumpeted forth, and reached the ears of physicians and apothecaries, who began to persecute and deride him, and finally succeeded in effecting his removal,—the law prohibiting physicians to furnish themselves the medicine they prescribed, while, according to his principle of administering it, he could not do otherwise.

Expelled from the hospital, he sought refuge in various parts of Germany, continuing his experiments on himself and friends for several years, and in 1810, at Dresden, he wrote his *Organon der Rationellen Heilkunde*. This publication called forth a dispute, which continued for twelve years, on the merits of his system. Again, at Leipsic, he defended a Thesis de Helleborisme Veterum, in 1812, that he might be granted the privilege of a doctor of medicine, and there taught and practised for upwards of eleven years, with great success. The excitement at length became again so great, that he was forced to leave his place of residence, in consequence of the above law, and Duke Ferdinand of Anhalt Cothen offered him an asylum, which he accepted for a time; but finally, grown weary of unkindness and persecution, he bade adieu to his home and the scenes of his early associations and his struggles, and found in Paris a more congenial spot, where the powers of his great intellect would be unshackled by arbitrary and oppressive laws, and be allowed to work out undisturbed, the great problem with which God had commissioned him. That great problem he lived to solve, and he has rested from his labors. Thus lived and died a brave and simple-minded man, earnestly meditating on one of the greatest subjects that can occupy the human race. With what a noble confidence did he rely on the future, and how gloriously that future is filling the measure of his prophecy!

We look into his life and works with calm earnestness, and read

there another curious page of human history. The majestic struggle with the mysteries of disease, demands our greatest admiration, and the man our ardent sympathies. Ages hence, his fame will stand out from the dim past, like a tall beacon whose shadow is thrown athwart the sea, and whose light will serve to warn the wanderers from the shoals and rocks on which thousands of our fellow-men have been lost.

It is one of the great peculiarities in the history of humanity that methods are so seldom changed. Each man patterns after his father, and hopes to succeed where he has failed. He never suspects or questions the method he is pursuing—*that* he takes for granted; and this, in a large proportion of instances, is the very cause of his ill success. "That which has been tried must be right," is a maxim usually adopted, and which gives the true solution of the cause of the tardiness of invention, and the repugnance to novel methods.

When Bobo, according to that fascinating and acute philosopher, Elia, discovered the virtues of a roast pig by the accidental burning of his house, the only method by which he could again enjoy the luxury was by again burning down his house. He says, "It was observed that Hoti's cottage was burnt down now more frequently than ever. The secret got abroad, and every one was anxious to have his roast pig. Now there was nothing but fires to be seen in every direction. Fuel and pigs grew enormously dear all over the district. The insurance offices one and all shut up shop. People built slighter and slighter every day, until it was feared that the very science of architecture would in no long time be lost to the world. Thus the custom of firing houses continued (says the manuscript) till, in process of time, a sage, like our Locke, rose, who made a discovery that the flesh of swine, or indeed of any other animal, might be cooked (burnt, as they called it) without the necessity of consuming a whole house to dress it.

"Then first began the rude form of a gridiron. Roasting by the string or spit came in a century or two later,—I forget in whose dynasty. By such slow degrees (concludes the manuscript) do the most useful, and, seemingly also, most obvious arts, make their way among mankind."

This pleasant satire points to a great truth. Writers and philosophers, in the art of healing, might have gone on for ages yet to come, building castles in the air—"miracles of rare

delight," and then burning their own structures, had not that great German philosopher and philanthropist arose to point out a simpler, more rational, and less destructive method.

Hahnemann denounced all former methods, and developed and moulded into form and enduring symmetry that great law, "Similia Similibus Curantur," which has now become the parent of a philosophy which has for its advocates some of the noblest and purest intellects of the age.

There may be present with us to-day members of the old school of medicine, grown gray in the service. If so, I would courteously and cordially bid them welcome; I would not counsel them if I had the right to do so; I would not even tell them that they would serve their time and generation better by abandoning their long-cherished opinions and prejudices, and adopting ours: of this they must judge for themselves. But this I will say: if they would encourage a laudable spirit of inquiry, and an honest expression of opinions and principles, and occupy the platform of educated and enlightened men, they must resort to other means than those generally adopted by them.

"Truth crushed to earth will rise again—
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies amid her worshippers."

We wish we could oftener meet together. I believe that mutual prejudices, jealousies, and animosities would thus be modified and allayed. If they will hear us calmly, they must sooner or later admit our honesty, ay, and our *sanity*. We ask no favor,—all we demand is, "a fair field and an open sky." We usually stand on the defensive. Fiercely to attack the old system would be in many of us peculiarly ungracious, for it once encompassed all *our* philosophy and experience—was all to *us*, that it now is to *them*. No, we honor it for what it was—the preparatory school for a higher and more profound system of medical science. But, on the other hand, having come out of it, having found the better way, we can speak advisedly when discussing its theories and practice. Revile our old masters! Why, we might as well rail at our good old mothers, who taught us the good old ways, because they do not keep up with the reforms and progress of the age.

In good faith, we claim the right to revere, with the most reverential of their disciples and compeers, men whose talents and attainments have thrown a never-dying lustre around the medical profession, and whose benevolence and skill have blessed mankind, such as a Sydenham, a Cooper, a Laennec, a Civiale, a Dieffenbach, in the old world; a Hosack, a Physick, a Mott, a Warren, an Eberle, and a Francis, in the new, are some of

> "The few, the immortal names,
> That were not born to die."

I have counselled self-culture; and finally, gentlemen, I charge you, in memory of the immortal dead—his struggles, his toils, and his sorrows—for the honor of your Alma Mater, for the good of humanity, for your own immortal welfare, that you maintain in all its purity and truth that great law, *Similia Similibus Curantur*, which he so nobly developed and defended during a period of more than half a century, and finally, in dying, bequeathed, untarnished, a sacred legacy to suffering humanity. See to it that you "walk worthy the vocation whereunto you are called." Let no unhallowed thirst for gain seduce you from the paths of honor, and deter you from an open and manly expression of your principles. See to it, see to it, gentlemen, that you do not lose those principles in the pursuit of pleasure and the worship of Moloch, till Truth, that uncompromising prophet, reveals to you the "handwriting on the wall"—the *Mene, mene, tekel, upharsin* of your own fortunes.

> "And now, farewell! A word that must be, and hath been;
> A sound that makes us linger. Yet,—farewell!"

You are going forth, each to his separate sphere of labors and responsibilities, hopes and discouragements, struggles and triumphs, sorrows and joys, wearying cares and consoling affections. May you ever strive to be useful in your "day and generation"—thus can you never be wholly unsuccessful. May you be happy in *deserving* the richest gifts of Fortune, and the noblest rewards of Honor. May your lives bless the world, and your names live long in its grateful remembrance, as among those who have best loved and served God, by loving and serving their fellow-men.

MATRICULANTS OF THE COLLEGE.

SESSION OF 1853–54.

NAME.	RESIDENCE.
Aragon, José Maria, M.D.,	Cuba.
Barr, Benjamin,	Pennsylvania.
Bender, J. J.,	Maryland.
Bilisoly, Augustus,	Virginia.
Bishop, D. Fowler,	New York.
Bowers, Josiah, Jr.,	New York.
Brickley, O. C.,	Pennsylvania.
Brown, Joseph R., M.D.,	Texas.
Brown, Christopher,	Ohio.
Bryant, James,	New York.
Bunting, T. Crowell,	Pennsylvania.
Burgher, J. C.,	Pennsylvania.
Burpee, J. H.,	Michigan.
Carpenter, Horace H.,	Vermont.
Clarke, John L.,	Rhode Island.
Cleckley, Marsden A.,	Alabama.
Cleckley, H. M., M.D.,	Georgia.
Colladay, Charles M.,	Pennsylvania.
Compton, C. B.,	New Jersey.
Conway, Thomas,	Pennsylvania.
Cooke, N. F.,	Rhode Island.
Cooley, G. P.,	Connecticut.
Crocker, I. S., M.D.,	Rhode Island.
Coxe, Daniel,	Pennsylvania.
Cresson, Charles C.,	Pennsylvania.
Cresson, Emlen,	Pennsylvania.
Crownse, Alexander, M.D.,	New York.
Dare, Charles V.,	New Jersey.
Driggs, H. C., M.D.,	Michigan.
Dunham, W. N., M.D.,	Connecticut.
Earhart, Jacob R.,	Ohio.
Fawkes, John,	Pennsylvania.
Fox, John,	New York.
Freeman, Warren,	Georgia.
Gallagher, John H.,	Pennsylvania.
Garvin, James P.,	Pennsylvania.
Gaylord, Edward P.,	New York.
Geib, William,	Pennsylvania.
Geary, John F.,	Pennsylvania.
Geiger, Theodore S.,	Maryland.
Gourlay, George, M.D.,	Pennsylvania.

NAME.	RESIDENCE.
Haines, A. C., M.D.,	New Jersey.
Harvey, Joseph F.,	Pennsylvania.
Hindman, David R.,	Pennsylvania.
Hutchins, H. P.,	Maine.
Hyde, John,	New Jersey.
Johnston, Edward R., M.D.,	Pennsylvania.
Jones, Elijah U.,	New Hampshire.
Knapp, T. P.,	New York.
Lentz, Henry S.,	Pennsylvania.
Levanway, William A.	New York.
Loucks, John, Jr., M.D.,	New York.
Lungren, H. G.,	Pennsylvania.
Meguire, Samuel K.,	Pennsylvania.
Miles, E. D., M.D.,	Ohio.
Morse, George S.,	New York.
Murphy, William,	Pennsylvania.
McAffee, Edwin M.,	Illinois.
McClatchey, Robert J.,	Pennsylvania.
M'Farland, L.,	Massachusetts.
Nolen, Henry S.,	Pennsylvania.
O'Halloran, T. G.,	Cuba.
Peirce, Levi,	Massachusetts.
Pettit, Thomas, Jr.,	New York.
Pinkney, David,	Nova Scotia.
Poe, Robert W.,	Alabama.
Pratt, Marcus L.,	New York.
Reed, John N.,	Massachusetts.
Rutter, John C.,	Pennsylvania.
Sanders, A. B.,	Massachusetts.
Saunders, Charles F.,	Rhode Island.
Saylor, O. L., M.D.,	Pennsylvania.
Scott, C. W.,	Vermont.
Sisson, Edward R., M.D.,	Massachusetts.
Slocum, Mortimer,	New York.
Smithe, William S.,	New York.
Springsteed, David,	New York.
Thayer, H. Reedel,	Pennsylvania.
Wackerbarth, F.,	New York.
Walter, Joseph S.,	Pennsylvania.
Warren, S. C.,	New York.
Washburn, George R.,	New York.
Watson, W. H.,	Rhode Island.
Weed, Theodore J.,	Pennsylvania.
White, Joseph B.	Pennsylvania.
Williamson, Walter M.,	Pennsylvania.
Wilmot, E. F., M.D.,	New York.
Wisner, G. F.,	New York.
Witherell, Oscar,	New York.
Wolfe, George,	Pennsylvania.
Wood, J. B.,	Pennsylvania.
Total,	91.

GRADUATES OF 1854.

At a Public Commencement, held March 1st, 1854, in the Musical Fund Hall, the Degree of the College was conferred, by the Hon. A. V PARSONS, President, upon the following gentlemen:—

Name.	Residence.	Subject of Thesis.
José Maria Aragon,	Cuba,	Homœopathy and Allopathy.
D. Fowler Bishop,	New York,	Phthisis Pulmonalis.
Josiah Bowers, Jr.,	New York,	Nature, Character, and Treatment of Croup.
James Bryant,	New York,	Vaccination.
J. C. Burgher,	Pennsylvania,	Duties and Qualifications of the Physician.
J. H. Burpee,	Michigan,	Physical Education.
Horace H. Carpenter,	Vermont,	Peritonitis.
John L. Clarke,	Rhode Island,	Meningo Cephalitis.
C. B. Compton,	New Jersey,	Dysmenorrhœa.
N. Francis Cook,	Rhode Island,	Physical Diagnosis.
Charles V. Dare,	New Jersey,	Diseases of the Chest.
H. C. Driggs,	Michigan,	———
W. N. Dunham,	Connecticut,	———
John Fox,	New York,	The Psycho-Physiological Basis of Homœopathy.
Warren Freeman,	Georgia,	Rheumatism.
Edward P. Gaylord,	New York,	Medical Science.
William Geib,	Pennsylvania,	Defence of Hahnemann.
Theodore S. Geiger,	Maryland,	Dyspepsia.
George Gourlay,	Pennsylvania,	———
Elijah U. Jones,	New Hampshire,	Disease.
Theodore P. Knapp,	New York,	Mentis et Cerebrum.
Henry S. Lentz,	Pennsylvania,	Imponderable Agents.
William A. Levanway,	New York,	The Philosophical Basis of Homœopathy.
John Loucks, Jr.,	New York,	———
George S. Morse,	New York,	Dysentery.
William Murphy,	Pennsylvania,	The Practice of Medicine.
L. McFarland,	Massachusetts,	The Moral Obligations of Homœopathists to Sustain our Homœopathic Institutions.
Levi Pierce,	Massachusetts,	Moral and Physical Effects of Tonics.
Robert W. Poe,	Alabama,	The Physician.
Marcus L. Pratt,	New York,	Semeiology.
A. B. Sanders,	Massachusetts,	———
C. W. Scott,	Vermont,	De Superstitionibus Medicus.
Edward R. Sisson,	Massachusetts,	———
David Springsteed,	New York,	———
William H. Watson,	Rhode Island,	Colo Rectitis.
Theodore J. Weed,	Pennsylvania,	Medical Ethics.
Joseph B. White,	Pennsylvania,	Epilepsy.
E. F. Wilmot,	New York,	Nicotiana Tabacum.
J. B. Wood,	Pennsylvania,	Typhoid Fever.
Total,	. . . . .	39.

REGULATIONS OF THE COLLEGE.

The affairs of the Institution are under the control of a Board of Managers, consisting of the President of the College and six gentlemen, elected annually by the Corporation.

The Faculty shall have authority to elect their own officers, consisting of a President and Dean, hold meetings for the purpose of arranging and conducting the business of their department, and for the preservation of order and decorum among the medical students.

The Winter Course of Medical Lectures will begin annually on the second Monday in October, and end about the first of March ensuing.

A candidate for graduation must be of good moral character, and be possessed of sufficient preliminary education, have attained the age of twenty-one years, have applied himself to the study of medicine for three years, attended two courses of medical lectures, and have been, during that time, the private pupil, for two years, of a respectable practitioner of medicine.

Students who have attended one or more full courses of Lectures in other Medical Colleges, may become candidates by attendance upon one full course in this Institution.

The candidate, when making application for an examination, must exhibit his tickets to the Dean, or give other satisfactory evidence to the Faculty, to prove that the above regulations have been complied with.

Special examinations in particular cases may be had, with the consent of the Faculty.

The examination of the candidates for graduation will begin about the middle of February; and the commencement for conferring the Degree of the College, shall be held by a special mandamus of the Board of Managers, as soon after the close of the Lectures as practicable.

The candidate, on or before the first of February, must deliver to the Dean of the Faculty, a thesis, composed by himself, and in his own handwriting, on some medical subject, which shall be referred to one of the Professors for examination.

The Essay must be written on thesis paper, of a uniform size, the alternate page being left blank.

A thesis may be published by the candidate, permission of the Faculty being first obtained.

The candidate shall pay the fees of graduation at the time of presenting his thesis, and in the event of his rejection, the money shall be returned to him.

The examination shall be conducted in private, by each Professor, and the voting, in the case of every candidate, shall be by ballot.

A student receiving five affirmative votes shall be entitled to his degree.

If, in the opinion of the Faculty, a candidate would be benefitted by attending another course of Lectures, he may withdraw his thesis, without being considered as rejected.

In unsatisfactory cases, the candidate may avail himself of a second examination before the whole Faculty, with their consent.

Formal notice of each satisfactory examination shall be given by the Dean to the passed candidate, who shall record his name and address upon the Register of Graduates, with the title of his thesis.

The names of the passed candidates are to be reported by the Dean to the President, who will communicate such report to the Board of Managers, in order, if approved by them, their mandamus be issued for conferring the degree.

A passed candidate shall not absent himself from the commencement, without the permission of the Faculty.

Amount of fees for a full course of lectures (invariably cash),	$100 00
Matriculation fee (paid once only),	5 00
Practical Anatomy,	10 00
Graduation fee,	30 00
Fee for students who have attended two full courses in another medical college,	50 00
Graduates of other medical colleges,	30 00

In order to afford facilities to students who are unable to pay the full amount of fees for a full course of lectures, five beneficiary students will be received, and entitled to a full course of lectures, by paying fifty dollars each. The application for admission to be made to the Faculty previous to the first of September in each year, and to be endorsed by at least two reputable Homœopathic physicians, testifying to the good moral character and worthiness of the candidate for such favor, and his inability to pay.

The matriculation ticket must be first obtained of the Dean, before any other tickets can be purchased.

The tickets must be taken by the first Monday in December, except in special cases, to constitute a full course.

Students who have attended two full courses of instruction in this Institution, shall be admitted to the subsequent courses of the College without further charge.

The Faculty shall have authority to consider and decide upon cases of special application for admission to the Lectures.

WILLIAM A. GARDINER, M.D., Dean,
No. 84 North Ninth Street.

HOMŒOPATHIC MEDICAL COLLEGE OF PENNSYLVANIA,

LOCATED IN FILBERT STREET, ABOVE ELEVENTH,

PHILADELPHIA.

THE LECTURES of the Regular Course will commence annually on the second Monday of October, and continue until the first of March ensuing.

Amount of Fees for a full Course of Lectures (invariably cash),	$100 00
Students who have attended two full courses in other Colleges,	50 00
Graduates of other Medical Colleges,	30 00
Matriculation Fee, paid only once,	5 00
Practical Anatomy,	10 00
Graduation Fee,	30 00

In order to afford facilities to students who are unable to pay the full amount of fees for a full course of lectures, five beneficiary students will be received, and entitled to a full course of lectures, by paying fifty dollars each. The application for admission to be made to the Faculty previous to the first of September in each year, and to be endorsed by at least two reputable Homœopathic physicians, testifying to the good moral character and worthiness of the candidate for such favor, and his inability to pay.

☞ The Commencement will take place early in March.

FACULTY.

WALTER WILLIAMSON, M.D., Professor of Materia Medica and Therapeutics.

FREDERIC HUMPHREYS, M D., Professor of Homœopathic Institutes, Pathology, and the Practice of Medicine.

ISAAC M. WARD, M.D., Professor of Obstetrics, and the Diseases of Women and Children.

ALVAN E. SMALL, M.D., Professor of Physiology, and Medical Jurisprudence.

MATTHEW SEMPLE, M.D., Professor of Chemistry and Toxicology.

JACOB BEAKLEY, M.D., Professor of Surgery.

WILLIAM A. GARDINER, M.D., Professor of Anatomy.

W. ASHTON REED, M.D., Demonstrator of Anatomy.

WILLIAM A. GARDINER, M.D., DEAN,
No. 34 North 9th St., Philadelphia.

7

VALEDICTORY ADDRESS

DELIVERED AT THE

FIRST ANNUAL COMMENCEMENT

OF THE

Homoeopathic Medical College

OF NEW-YORK,

BY

PROF. J. BEAKLEY, M. D.

New-York:
PRINTED BY FRANCIS HART & CO. 63 CORTLANDT STREET.
1861.

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1861.

VALEDICTORY ADDRESS.

GENTLEMEN GRADUATES:—The words that have just fallen on your ears, proclaiming your admission into the ranks of a noble and time-honored profession, carry me back to a like memorable epoch in my own history, and enable me to feel, in some degree, those emotions that now agitate your breasts, and make you impatient to enter upon the race before you. Memorable epoch in the spring-time of professional manhood! How your hearts throb and warm as you close the wrinkled and half-obliterated pages of your text-books! As you turn your backs upon your Alma Mater, imagination, expanding her now confident wings, hurriedly carries you far away into the vista of the future, presenting only the golden fruits and fragrant flowers along the airy and delightful pathway, and heeding not the rough obstacles and thorny obstructions that encumber the field—the practical as well as contemplative sphere of professional duty and toil. Fortunate would it be for you if the fond hopes and anticipations of to-day could be realized in full fruition; fortunate, perhaps, if your Utopian dreams could never deceive you; your whole life one long gala day of triumphant success, and humanity relieved from the many ills and misfortunes now incident to its pilgrimage on earth. But God, in his good providence, has ordained it otherwise. "In the sweat of thy face shalt thou eat bread," is the price that we must all pay for the privilege of existence. And

although we have been taught to regard it as a *curse* uttered against human frailty and disobedience; yet, when we examine this *anathema* in the light of reason and common sense, it turns out to be, not a *curse*, but a *blessing* in disguise. As there is no sky, save the sky of the desert, without its clouds, so there is no life, save the barren and the desolate, without its toils. Allow me, then, to call back, with folded wings, those of you who vainly imagine that the great ends and purposes of professional life can be answered by a course of self-indulgence and inanition, or attained by some royal or erratic road.

> "When Hylas was sent with his urn to the fount,
> Through fields full of sunshine, and heart full of play,
> Light wandered the boy, over meadow and mount,
> And neglected his task for the flowers by the way."

We admonish you, then, in the first place, to take a clear and comprehensive view of the duties and responsibilities you have this day assumed as the ministering priesthood in the Esculapian fane. The time will soon arrive when you will be called upon to act as daily watchers at the bedside of the sick and afflicted—when the misfortunes and sorrows of our common and frail humanity will be the hourly subjects of your care and solicitude; and the position you will then occupy in the estimation of your fellow-men will be proportioned to the amount of moral and mental power you possess, and the prudence and interest you exhibit in combating and alleviating their misfortunes. But whether the flush and joy of returning health be the reward of your professional labors, or death and its sad accompaniments the sequel, let both the pride of success and the humili-

ation of failure be subordinated to the consciousness that, with an honorable assiduity, you have brought to the sick room a fair share of that high intelligence and skill which contemporaneous science requires and teaches.

Knowledge, then, is the great pre-requisite; and not alone that which is comprehended in the curriculum of instruction, in respect to which you have undergone a successful examination, and been awarded the doctorate of medicine. Although Anatomy and Physiology have made you all familiar with the structure of the human organism, and the laws which regulate and control it—although Medicine and Therapeutics have ascertained what are its abnormal conditions, and what the means of restoration—although Materia Medica and Medical Botany have marshalled before you the vast resources of the vegetable kingdom, and pointed out their toxicological effects upon the healthful structure—although Chemistry and Medical Jurisprudence have enabled us to analyze the organic composition of diversified tissues, and Medico-Legal wisdom has determined what is legitimate treatment and what criminal violence—although Surgery and Pathology have taught you to discern the character and extent of disorganization, and the propriety of medical or mechanical interference for the restraining or removing abnormal conditions,—yet, I say, a knowledge of all these sciences alone is insufficient to encompass the entire cycle of duties incident to suffering humanity, and elicit the confidence and respect of those who look to you for aid and consolation in the hour of affliction and sorrow.

What other knowledge beside, then, do you inquire, is deemed essential to meet this great desideratum other

than those comprehended in our curriculum of medical instruction? We will endeavor to answer. In the first place, then, we take it for granted that every one who enters upon the study of medicine has already acquired a thorough rudimentary education; as that is absolutely indispensable to render your pathway easy and the end successful. The sphere of education has, of late years, become greatly enlarged, and a more ample range of collateral knowledge is now demanded from all who wish to be regarded as well educated and accomplished physicians. At the present day, he who would prosecute his professional studies with the greatest success should have made himself familiar, if not with the language of Virgil and the voice of Homer, at least with the modern European classics. The writings of Hahnemann, of Liebig, and of Shoenline, should be read in their native language, whilst the labors of Louis, Brown-Sequard, and a host of French writers of celebrity, are in a great degree lost, if not studied in their original tongue. To those of you, then, who have not made yourselves familiar with this department of knowledge, or who deem it unimportant, let me urge you to turn your minds in this direction now, while as yet in the chrysalis state of your professional manhood, and while there is sufficient time at your command to make yourselves familiar at least with the French and German languages. It is in the power of each of you to do much for yourselves, without the aid of a teacher. With steady application and persistent endeavor, an excellent knowledge of the modern languages may be easily attained. Then will you be prepared to draw from the different fountains of truth pure, refreshing, and invigorating waters, which, while

they contribute largely to your own welfare and happiness, will qualify you again to dispense their regenerating influences among your fellow-men. Nor will this knowledge alone satisfy the demands of your peculiar mission and the requirements of the present age. You have embraced a new gospel of medicine which demands other and more elevated considerations than those which belong to a utilitarian and unintelligible philosophy. You are to be educated as psychological physicians, who regard the human organism not in its material aspect alone, but as subordinate to, and regulated and controlled by, vital and spiritual forces.

The dualism of some modern philosophers, who teach that the universe is composed of mind and matter, is not only unphilosophical, but repugnant to the original instincts of humanity, and can be refuted by unaided reason. There is no evil that has not its counteracting force of good attending it; and the revolting conclusion forced upon the intelligence of man by the promulgation of such materialistic philosophy, has served to arouse him from his deadly stupor, has impelled him to a more earnest and determined inquiry about humanity and God, and the erection of a more rational and permanent basis for the support of his irresistible faith. But this apprehension of the direful and desolating influences upon the welfare and dignity of humanity, is no modern birth of human thought. It is but the re-awakening of a refined and subtle impulse, which has impelled every true thinker to struggle after a loftier and more glorious conception of man's nature, and resolutely and unfalteringly thread all the cycles of imagination and reason, to unveil the sacred truths which lie enshrouded in those mysterious depths. All the master

minds of ancient philosophy believed and taught the doctrine of tripartite, instead of dual attributes, to the constitution of human nature; and in searching the records of the later Jewish and earlier Christian authorities, we find a similar theory promulgated.

In the Jewish catechism, in the "Macoeth" of the Talmuds, in the canonical books of Proverbs and Ecclesiastes, it was taught that man consisted of three elements, life [nepesh], intelligence [neschamar], and the divine principle [teschida], that attribute which enables man to aspire and gain admittance into the *Sanctum Sanctorum*, and become identified with the Eusophic world. The apostles also believed and propounded a similar theory. St. Paul frequently alludes to the three-fold nature of man, and in his prayer to the Thessalonians expressed the hope that their bodies, their spirits and their souls, might be preserved blameless unto the coming of the Lord.

Man possesses life in common with plants, mind in common with animals, spirit in common with God only. Life, mind and spirit are the three-fold elements of the universe, manifested in plants and animals, combined, consumated and realized in man. Body, mind and spirit are God's loan to man, which he is required to put out to use and return with interest. Life is a probation period; its end, education or development. The means of education are three: faith and reason for the soul, perception and knowledge for the mind, food and exercise for the body.

The due development of these elements in their true and changeless relations to each other, constitutes the harmonious unity of man. Nature is God manifested in the world, through force and law. Knowledge is nature, manifested in the mind through the same causes. Knowledge

therefore is a direct afflux from God, and its reception, in a right spirit, is a partial influx of the divine essences into ourselves. How important, then, that we place ourselves in a right state of receptivity to be impregnated with the true *afflatus*, and become humble and intelligent co-workers with Him in the great vineyard of life.

We form but a low estimate of our true mission, if we vainly imagine that our labors are limited to the materialistic considerations of our great and responsible calling. God forbid that we should stoop and grovel so low, and degrade and vilify our glorious science.

Let me earnestly entreat you, then, to take a higher, nobler view of the duties awaiting you, and study man in his true relations, his special psychological attributes, that you may be the better prepared to discharge those solemn obligations incident to your high calling.

The science of medicine has been greatly retarded through the prejudices that have prevailed, and still exist, in reference to all abstract metaphysical investigations.

Impressions have taken deep root in the minds of many that this branch of knowledge unfitted the mind for the contemplation and study more immediately associated with the practical duties of life; that the researches of the metaphysician served only to darken and bewilder the understanding, and teach pedantic jargon and useless and unmeaning transcendentalism. Hence arose the sarcasm, that the man who devoted his time to metaphysical studies was a fit subject for a lunatic asylum. Does the mind grow severe in proportion to its development and illumination? "I am the person you wish to see," said the illustrious Plato to a foreign guest, who desired an introduction to the great philosopher, expecting to meet a person very different in appearance to ordinary mortals.

Need we feel surprised at the occasional exhibitions of those peculiarities and prejudices, in minds accustomed only to observe the externals of life—minds that not only wonder at, but deprecate the contemplation and study of metaphysical philosophy?

Modern metaphysicians are not engaged in those meaningless and unprofitable speculations, as to whether the essence of mind is distinct from its existence; whether an angel could exist in *vacuo*, and the void still be perfect; or whether an indefinite number of souls could *pirouette* on the point of a needle. These, and similar seemingly senseless and childish speculations, occupied the attention of grave and learned schoolmen and theologians of former times, and served in the present age to throw derision, if not contempt, upon those who have ventured to study the laws of life and health, through a knowledge of man's intellectual and spiritual organization.

Although schoolmen were baffled in their attempt to determine the nature and essence of the soul, and similar incomprehensible subtleties, still we are not justified in any wholesale condemnation of these apparently profitless and Quixotic speculations. May we not rather, in the language of the founder of inductive philosophy, say of these zealous speculators and learned sophists, that, "in seeking for brilliant impossibilities, they sometimes discovered useful realities?"

Bacon, when referring to the researches of the alchemists for the philosopher's stone, says: "They performed the office of the husbandman, who, in seeking for hidden treasures, turned up the soil and pulverized the earth, thereby rendering it better fitted for the purposes of vegetation." Nor this alone did the severe and pro-

tracted laborers of those God-inspired devotees of science accomplish. They opened the pathway through the dreary and hitherto impenetrable wilderness to those who were to come after them, and pointed out the difficulties and obstructions of the way over which they had stumbled and fallen. In forming the value of any branch of philosophical study, we must be cautious how we apply the interrogatory, *cui bono?* Neither must we be ready to adopt the prejudices of the mathematician, who is unwilling to admit the truth of every principle that is not squared by his own formula; and who, when asked to read Milton's Paradise Lost, exclaims, "What does it prove?"

Are the hallowed emotions, the majestic imagery, the sublime aspirations, the melodies that have entranced the ear, quickened the pulsations of the heart, refined our manners, purified and elevated our thoughts, and thrown a ray of sunshine over the cheerless and dreary pathway of life, to be disregarded and contemned because they have no direct practical application to the daily avocations of life? No; let us not sustain the popular prejudices against these ennobling pursuits, as having no direct relationship with the science of medicine—pursuits which constitute the charm and poetry of life, and exert a powerful, though indirect, influence over the moral and intellectual advancement of nations, and the welfare and happiness of man. Their wonderful power to harmonize and soften the disposition is manifest whenever a due attention has been paid to their true inculcation. As it refines and elevates the mental faculties, and heightens the charms of social intercourse, so, also, does it ameliorate and expand the heart, expel

the poisonous influences of pernicious vices, and fit it for the reception of every good and generous virtue. From its rich and exhaustless storehouse we are enabled to draw materials for solid use, private instruction, and eternal embellishment! Composed of blessings both useful and ornamental, they can be made subservient to our interest or pleasure in this life, and furnish us with a passport to the most honorable and respectable stations in society.

In a state like this, where pleasure and pain are inseparably connected—where happiness cannot be found without alloy—where disappointments follow each other in quick succession—where impending calamities, which our limited capacities can neither foresee nor prevent, rush on and threaten the demolition of our earthly happiness—how essential it is for us to be prepared with resources to repel their force, and counteract, in a degree, their baleful effects.

> ————Desolator! who shall say
> Of what thy rashness may have 'reft mankind?
> Take the sweet poetry of life away,
> And what remains behind?

It has been eloquently and truly observed by Goëthe, when referring to the healthful influences of imaginative literature upon the heart and intellect: "When the man of the world is devoting his days to wasting melancholy for some deep disappointment, or, in the ebullience of joy, goes out to meet his happy destiny, the lightly-moved and all-conceiving spirit of the poet steps forth to be the *sun* from night to day, and, with soft transitions, tunes his harp to joy or woe. From his heart, its native soil, springs up the lovely flower of

wisdom; and if others, while waking, dream, and are pained with fantastic delusions, from their very sense, he passes the dream of life like one awake, and the strangest incidents are to him a part both of the past and of the future. And thus the poet is at once a teacher, a prophet, and a friend of gods and men. At the courts of kings, at the tables of the great, beneath the windows of the fair, the sound of the poet was heard, when the ear and the soul were shut to all beside; and men felt as we do when delight comes over us, and we stop with rapture, if, among dingles we are crossing, the voice of the nightingale starts out, touching and strong. The poets found a home in every habitation of the world; and the lowliness of their position exalted them the more. The hero listened to their songs, and the conqueror of the earth did reverence to the poet, for he felt that, without poets, his own wild and vast existence would pass away and be forgotten forever."

There is poetry everywhere, and in every thing. There is poetry in life. Its romance, the dreams that lull the youthful bosom in its hours of innocence, the visions of brightness and glory which hallow our morning of life, are the creations of poetry. To it belong the hopes that beguile our early existence, and the fairy forms that float along our summer sea, ere the dark tempest of the world arises and sweeps them from our sight for ever.

We walk forth under a cloudless sky; we gaze upon the moon, the "sun of night, and the stars, the flowers of heaven," and enjoy the gentle influences of feeling removed from the mockeries of life; the freed mind soars beyond the narrow confines of its prison; the world's

cold touch is forgotten, and all that is bright and beautiful, all that the heart worshipped with fond idolatry in its happier days, the viewless and visioned, are above and around us. Yes, it is in such an hour as this, when earthly cares are at rest, when ruined hopes and blighted prospects are no longer remembered, that the spell of song is felt and acknowledged.

Would it were in my power to communicate to others the healthful influences I have myself experienced, and the conceptions I have formed of the value, the practical importance to the physician, of a more general and intimate acquaintance with those branches of polite literature which tend to discipline the mind, elevate and refine the taste, awaken holy aspirations after truth, and keep in abeyance those poisonous and destructive influences that embitter existence, engender disease, and abridge the duration of human life.

The science of life has been truly designated the *science of ourselves* — of everything which we enjoy or suffer, or hope or fear. So truly is it the science of our very being, that we cannot cast a retrospective glance over a single thought or act, that has not some relation to phenomena that have been, in a greater or less degree, the subject of our analysis or contemplation.

The thoughts and faculties of our intellectual frame, and all which we admire as wonderful in the genius of others; the moral obligations which, as obeyed or violated, are felt with delight or remorse; the virtues of which we think as often as we think of those we love, and the vices we ever view with abhorrence or with pity; the traces of divine goodness, which can never be absent from our view, because there is no object in nature which

does not exhibit them; the feelings of dependence upon the gracious power that formed us, and the anticipations of that state of existence, more lasting than that which is measured by the few beatings of our feeble pulse,—these, in their perpetual recurrence, impress upon us the vast importance of a knowledge of the philosophy of the human mind.*

When referring to the influence of polite literature upon the mind, Burke justly observes, "whatever progress may be made towards the discovery of truth in this manner, we shall not repent the pains we have taken in it. The use of such inquiries is considerable. Whatever turns the soul inward upon itself, tends to concentrate its forces, and fit it for the greater and more exalted flights of science. If we can direct the light we derive from such lofty speculations upon the humbler fields of the imagination, while we investigate the springs and trace the sources of our passions, we may not only communicate to the taste a sort of philosophical dignity, but we may reflect back on the severer sciences some of the graces and elegancies of taste, without which the greatest proficiency in those sciences will always have the appearance of something illiberal."

Apart altogether from the practical utility of this department of science, it has other important, though indirect considerations which cannot be disregarded, but must demonstrate to us the indispensable considerations of the importance of a knowledge of our mental and moral constitution. The exercise and discipline of the mind, under the operations of its own workings, is of itself an advantage of incalculable benefit. The enforce-

* Brown.

ment of habits of accurate observation and reflection, of assiduous attention, of rigid induction, of logical ratiocination, prepares the mind for the reception of the principles of those sciences, which are connected with other departments of knowledge, supposed to be more immediately associated with the practical pursuits of life.

It is not my intention or desire, in urging the considerations of mental philosophy, to disregard or undervalue those departments of knowledge which have an almost exclusive reference to the physical sciences; and yet, I cannot but maintain that a too exclusive attention to evidences of the externals of life, renders the mind subordinate to the objects to which it is directed.

The very nature of such investigations tends to materialize all our thoughts and actions: man becomes a mere machine, operated upon and regulated by physical forces; or if we do occasionally turn our thoughts within, and contemplate the phenomena of our thoughts, we bring back with us, what Bacon in his nervous language calls, the "smoke and tarnish of the furnace." The mind seems to be broken down to the littleness of the objects it has been habitually contemplating, and we regard the faculties that measure earth and heaven, and add infinity to infinity, with a curiosity of no greater interest than that with which we investigate the angles of a crystal, or the fructifications of a moss. Such are the unavoidable and inevitable results of a too exclusive devotion to the study of mere physical phenomena; and I would take a still higher position, and maintain that it is impossible to prosecute any of the physical sciences with a high degree of accuracy and success without a thorough knowledge of the philosophy of the human

mind. There are other branches of philosophical studies, intimately allied to the science of mind, which demand your attention; but time will not permit me to enlarge upon them.

Whoever shall survey the requirements demanded of the aspirants for the honors and emoluments that belong to the learned professions — whether of law, of theology, of medicine, and even of arms or of commerce — will not fail to observe that, whilst the education and mental accomplishments demanded of the physician are of the highest order, and tested most rigorously, the honors and emoluments to which he can aspire or look forward to are far below those which either of the other professions can bestow. He, therefore, who is only ambitious of obtaining wealth and worldly distinction, and would, in after life, escape the bitter though unavailing regret that he had not chosen some other profession, in which the toil is less arduous and the worldly reward more flattering, should ponder well before he embraces the profession of medicine. The physician lives and dies in harness; a large share of his time and skill is a voluntary offering to public charity, particularly in the outset of his professional career — a voluntary and unrequited contribution to the public service. For those, however, who can enter upon it in a spirit of philanthropy and humility — who regard that as the noblest ambition which aspires to benefit mankind — whose faith is expressed in the maxim of Bacon, "*Efficacetor operari ad sublevanda, vitæ humani incommoda*" — such a man may fearlessly and truthfully consecrate his energies and life to the practice of medicine.

The blanks in the medical profession are many; the prizes but few. It requires of its votaries protracted and earnest industry, active energies and cheerful zeal. Though it affords them little of public emolument or honor, it nevertheless rewards them with the consciousness that, if they obtain but scanty thanks for the good deeds done in behalf of their fellow men—if they meet with ingratitude where they have had reason to expect kindness, and are treated with contumely and neglect where they have had a right to look for consideration and respect—they have at least the great reward of an approving conscience, which is the earnest of a brighter and a better world.

Are there, then, no exceptions to this rule of mediocrity and hard fortune for the devotees of the medical profession? I answer, Yes! There are a few oases in the desert, where now and then one can drink refreshing waters; but their number is small. There are a few, favored of heaven, who are commissioned to bring forth the undiscovered principles from the *arcana arcannisima*, by virtue of which new conquests are achieved over the agonies of disease, and our powers greatly enlarged for the furtherance of an euthanasia when the passage through the Domain of Terrors can no longer be postponed. These are exceptional men, who can scarcely be viewed under the ordinary limitations of conventional privileges and opinions. Their quick and intuitive perception, their keenness of intellectual vision, their weight of judgment, demand a wider range into the daily opening fields of the collateral and formative branches of our science. Such men, guided by the light of genius and inventive ability, return with a rich argosy of gems, add

fresh jewels to the crown of science, and new adornments to the literature of the profession they have chosen. But the paths they tread so grandly are not for every one. Their high endowments, their reveries of genius, their dreams of future glory, these belong to themselves alone. It is with no wish of disparagement or detersion that this distinction is drawn: the same holds true of other avocations as with medicine. On some few has been conferred that fine gift of inventive genius which enables its possessors to develope new relations, and affirm new truths in science, whilst the mass of their brethren must remain satisfied and happy in *applying* the truths discovered for them. It was thus, by *a priori* reasoning, that Goöthe enunciated the doctrine of the metamorphosis of plants; thus that Oken stumbled on a skull amongst the Hartz mountains, and exclaimed, illluminated by a sudden flash of thought, that it was vertebrated; thus that Aloyseus Galvani first laid the foundation of his great discovery, from observing the touch of his scalpel upon the leg of a frog which he was preparing for his food; thus that the astronomer, La Verrier, foreshadowed the existence of the planet Neptune, while yet it lay hidden, in the depths of space, from mortal eye; it was thus, also, that our own immortal Hahnemann confirmed the immutable law, "*Similia similibus curantur*," while observing the toxicological effects of drugs upon the human organism, and thereby laid the foundation of a principle that has already become the parent of a philosophy that is embraced by many of the most enlightened and accomplished intellects of the age. Millions yet unborn will bear laurels to adorn the shrine of Hahnemann. But, as I before remarked, to a

few only is this power vouchsafed. The number is but small of those privileged to extend the boundaries of knowledge, or to erect a pedestal that shall rise above the confines of the time, from which they may survey the past and future, and observe, as with the eye of intuition, the landmarks of scientific progress upheaving from the ocean of the future.

Yet, however sublime and ennobling the attributes of such intellects as these, those of a more mediocre cast are not the less valuable and important. Without the aid of such minds to apply and enforce these laws over a wide and varied field, the labors of the former class would be of little value to mankind. It is the combined and yet diversified labors of the many that carry out and apply the formularies of our science as an art; and unless this is effected, little indeed would be accomplished of value. We might live amid philosophical abstractions, but the soul of humanity would die. There is, then, work and promise for all. Strive, therefore, to be something in your own order; but confound not your own being with the duration of an order. He who does not rise superior to the breastwork of his order, is no hero within it. An order, as such, makes only puppets. Personality makes worth and merit Necessity comes at last, and compels with an iron sceptre. He who listens to and obeys the laws of his own nature, will do much to prevent necessity. Often he will need only to beckon with the lily staff of Oberon, and new flowers will spring up instead of withered ones; and if the blossom-time is past, nourishing fruits will come to maturity. This blossoming-time of intellectual vigor, young gentlemen, is yet yours. See to it that you nurture and guard it well.

Attend to the cultivation of your mental faculties, by attempting to think correctly, and true wisdom will be acquired. Wisdom! so slow and difficult of attainment —so distinct from knowledge, yet dependent upon it— so God-like an attribute that it is to be early and ardently sought for, as forming the brightest element in the character of every man, in whatever degree it may exist. In the language of that high-minded but afflicted poet, Cowper, whose very sufferings lead us not improbably to regard him in a more exalted light, we would say:

> ——————————"Knowledge dwells
> In minds replete with thoughts of other men;
> *Wisdom*, in minds attentive to their own.
> Knowledge, a rude, unprofitable mass,
> The mere materials with which wisdom builds,
> 'Till smoothed and squared, and fitted to its place,
> Does but encumber whom it seems to enrich.
> Knowledge is proud, that he has learned so much;
> Wisdom is humble, that he knows no more."

There are other, and no less important, subjects that come legitimately under the sphere of the psychological physician, but time will permit me only to refer to a few of them.

I would speak of the relation of the physician to those who have entrusted their lives to his judgment and skill. This relation is of a grave and responsible nature. The mental and moral influence that he is capable of exercising under such momentous occasions has a great and all-absorbing import, and carries with it a power more potent than has ordinarily been attributed to it.

The general bearing of the physician in the presence of the sick—his conversation, either with the invalid or friends, his expression of countenance, all are scrutinized

and interpreted with an accuracy that conveys impressions either of a beneficial or a disastrous influence. In proportion, then, as we estimate these influences in their intellectual and moral agencies, and the facility in their adaptation to the idiosyncrasies of those he is brought in contact with, will he have the gratification of recognizing the healthful and often all-controlling power.

In the exercise of our responsible duties, we are often compelled to sit by the couch of the dying, and witness the triumphs of the great enemy of man, "grim-visaged death." It may be our duty and privilege on such serious and painful occasions to discharge medico-theological functions, either in conjunction with the recognized pastor, or alone in his temporary absence. Let us not lightly or thoughtlessly neglect this solemn and important duty.

It may be our privilege to aid those whose especial duty it is to administer the precepts of our holy religion, and to prescribe the limitations and character of their ministrations, without subjecting ourselves to the imputation of irreligion or officious interference. Much harm is not unfrequently caused by an over-zealous or indiscreet clergyman, who, addressing the fears of the invalid under certain mental or physical states, produces an amount of nervous depression that destroys the good that might be effected, and hastens the prophetic result.

Whatever tends unnaturally to excite or depress the nervous system while under abnormal influences, tends forcibly to prevent the healthful operation of remedial agents, and to destroy the good that might, under more favorable circumstances, have been accomplished. The object of all religious ministrations to the sick should be

to soothe, not to irritate — to elevate, not to depress — to inspire a hopeful vigor and an unfaltering reliance upon the Author of all good, and the dispenser of every blessing.

"What painter," says the author of the *Velvet Cushion*, "who has sketched the portrait of our Saviour, ever thought of arming Him with a thunderbolt? No; love was His weapon; and this is the weapon His ministers should employ."

> "Thou, fair Religion, wast designed,
> Beauteous daughter of the skies,
> To warm and cheer the human mind —
> To make men happy, good and wise;
> To point where sits in love arrayed,
> Attentive to each suppliant call,
> The God of universal aid,
> The God and Father of us all."

The physician, while attending under such painful and afflicting circumstances, has it within his power to disabuse the dying of those imaginary and unphilosophical impressions that haunt and disturb the minds of the superstitious, who believe the act of death to be accompanied with physical agony. We are not justified in reasoning from analogous phenomena that the muscular convulsions and spasmodic respiration (simulating actual diseases), which are often manifested in the act of dying, are the results of intense physical or mental suffering. To our finite conceptions, consciousness of pain has ceased, while some of their outward manifestations yet remain.

It would illy become me to attempt to draw aside the veil that shrouds from mortal eye the condition of the spirit in the act of disengaging itself from its clayey

tenement and winging its way to its empyrean home. In vain have the most exalted intellects, the sublimest imaginings, the grandest flights of poetry, attempted to convey to our understanding a conception of the state of the soul whilst traversing these "awful passages." The contemplation of death awakens in many minds peculiar and attractive influences. The mysteries that enshroud it, its sublime import, its association with all that is tender, endearing and pathetic, hallow it with a charm that renders it impossible for a man possessed of large and magnanimous impulses to be wholly indifferent.

What more touching and sublime than the transition of the soul from one state of being to another? What more wonderful and mysterious than the passage of the disembodied spirit through the "valley and shadow of death?" Who can interpret the feelings of the traveler, or adequately portray the visions of the place?

Contemplating this subject, however, in a more practical form, and referring to the duties of the physician in that solemn hour, I would suggest the propriety, should circumstances seem to demand it, of some one of the members of the family remaining at the bed-side of the dying in his last moments, as the close proximity of some beloved friend may sustain and render the mind tranquil in its last conflict, even though there should be no apparent consciousness remaining.

> "It is a little thing to speak a phrase
> Of common comfort, which by daily use
> Has almost lost its sense; yet on the ear
> Of him who thought to die unmourned, 'twill fall
> Like choicest music, fill the glassing eye
> With gentle tears, relax the knotted hand
> To know the bonds of fellowship again,

> And shed on the departing soul a sense
> More precious than the benison of friends
> About the honored death-bed of the rich,
> To him who else were lonely, that another
> Of the great family is near and feels."

In the last moments of Louis XIV., turning to his physician, he exclaimed, "It is not so difficult to die as I supposed!" In referring to this memorable circumstance, Voltaire remarked, "All men die with composure who die in company." He imagined that the unfaltering courage of the soldier in the conflict and heat of the battle is fairly attributable, in no small degree, to the fact of being surrounded by those who, in the event of his death, will bear witness to his courage and prowess. Therefore, he concludes, by a parity of reasoning from the observation of himself and others, that the actual contact of some one near and dear to the dying man supports him in the final conflict, during which the spirit becomes disembodied.

It is not unfrequently our sad office to apprize the invalid of his situation, to inform him that each declining sun grows paler on his vision, that he must prepare for the awful event that awaits us all — that he must *die!* I would recommend, in view of the powerful, depressing influences upon the shattered physical frame, that you observe great care in not prematurely robbing the invalid of the only prop, frail and fragile though it be, upon which his and your hope of recovery rests. To pronounce the sentence of death, to inform a man that his "sands of life have nearly run," to bring around the couch of the dying the loud and inconsolable wailings of distress, would, if there should yet remain a reasonable expectation of his recovery, hasten the sad event.

But occasions may present themselves, nevertheless, when our imperative duty compels us to divulge to him the precariousness of his condition, and point out to his friends the necessity of preparing themselves for the last sad offices of life.

The advice of Sir Henry Halford in relation to the conduct of the physician on this trying and momentous occasion, I regard as worthy of your consideration and imitation. "And here you will forgive me, perhaps, if I presume to state what appears to me to be the conduct proper to be observed by the physician in withholding or making the patient acquainted with his opinion of the probable issue of a malady manifesting mortal symptoms. I own I think it my duty to protract life by all possible means, and to interpose myself between him and everything that may aggravate his danger; and unless I have found him averse to do what is necessary in aid of my remedies, from want of a proper sense of his perilous situation, I forbear to step beyond my proper province to offer any advice which is not necessary to promote his cure. At the same time, I think it indispensable to let his friends know the danger of his case the instant that I discover it. An arrangement of his worldly affairs, in which the comfort or discomfort of those who are to survive him are involved, may be of unspeakable importance; and a suggestion of his danger, by which this object is to be accomplished, will naturally induce a contemplation of his more important spiritual concerns.

"If friends can do their good offices at a proper time and under the suggestions of the physician, it is far better that they should undertake them than the medical adviser.

They can do so without destroying the hopes of the patient, for he will still believe that he has left him an appeal to his physician beyond their fears; whereas, if the physician lay open his danger to him, however deliberately, he yet runs a risk of appearing to pronounce a sentence of condemnation to death, against which there is no appeal, *no hope*. But friends may be absent, and nobody near the patient in his extremity, of sufficient influence or pretension to inform him of his dangerous condition. And surely it is lamentable to think that any human being should leave this world unprepared to meet his Creator and his Judge, 'with his crimes broad blown.' Rather than so, I have departed from my strict professional duty, and have done that which I would fain have done, in similar circumstances, for myself, and have apprised my patient of the great change he was about to undergo.

"In short, no rule not to be infringed sometimes, can be laid down on this subject. Every case requires its own considerations; but you may be assured that, if good sense and good feeling be not wanting, no difficulty can occur which you will not be able to surmount with satisfaction to your patient, to his friends, and to yourself."

Quite independently of a correct appreciation of our individual accountability as moral agents, the simple cultivation of faith in the protecting power of a direct spiritual influence over the acts and interests of man, has in it a powerful therapeutic aid, which, when judiciously exercised, will rouse the system from the depressed conditions induced by disease, and enable us to mitigate, if not wholly avert, that *crisis* which the wisest and best of mankind have approached with something of apprehension and awe.

Occasions not unfrequently present themselves when it is in the power of the physician to relieve the mind of the invalid from some all-absorbing and disturbing influence, and bring about the state of serenity and confidence so essential in that awful and inevitable hour. During the last moments of Dr. Goldsmith, the sagacious eye of his physician discovered that the mind of the poet was greatly disturbed by some deep and painful emotion. Kindly taking his hand, he said, "I perceive, sir, that your mind is ill at ease." The afflicted poet at once unburthened the secret, and enabled his good physician to render his last hour tranquil and happy.

Whilst sincerely believing in a direct spiritual interposition upon the mind, I nevertheless deem it a duty to suggest my convictions that God, in His inscrutable designs, often accomplishes His purposes through secondary agencies; and if we but rightly interpret our own holy impulses, we shall readily recognize the cycle of duties incumbent upon the intelligent psychological physician, and which enable him rightly to appreciate and apply those spiritual adjuvants so essential to the temporal and eternal welfare of man. How ennobling, then, the aims and duties of an intelligent physician! How wide the field that opens before him, and in which your future life is to be spent! Rightly appreciating your great mission, and entering upon its responsible duties with an honest, earnest and patient zeal, a rich reward will crown your noble efforts and manly achievements. But if neglectful of your true interests and high responsibilities, then will the days and years that follow surely be overshadowed with mists and clouds, whose deepening gloom will obscure your pathway to the grave. Yours is a noble,

a glorious calling! In the day of sorrow—in the hour of pain, when the spirit is humbled by suffering—in the awful moment of dissolution—it is your noble prerogative, like guardian angels, to hover about the couch of the dying, and take care that the last ray of light, flickering feebly in the socket, shall not receive one rude blast to hasten its extinction.

Finally, then, let me admonish you to lay fast hold on the truth, as it has been given you by the almoners of your faith, in that great law, "*Similia similibus curantur*;" and, while living, nobly defend its great principles, that in dying you may bequeath it, untarnished, a sacred legacy to those who come after you. Yes, yours is indeed a noble, a philanthropic profession. Amid the calumnies that will assail you—the obloquy and reproach to which you will be exposed—the contumely and cold neglect that you will daily meet with from those who differ from you in the fundamental principles of the science of medicine—ever remember that it is not unto man you are to "render an account of your stewardship;" but, bearing a heart filled with noble purposes and high resolves, maintain an equal firmness through good and through evil report, and the assaults of bigotry will fall harmless on your innocent heads.

Bigotry, did I say? Bigotry!—she has no head, and cannot think—no heart, and cannot feel. When she moves, it is in wrath; when she pauses, it is amidst desolation; and if she ever stops in her infernal flight, it is to alight upon some kindred rock, and whet her vulture fangs for keener rapine, while she replumes her wings for a more sanguinary desolation. She leaves no retreat unvisited. She has invaded the walks of private life, and

stained the ermine of judicial robes. She has entered within the sacred precincts of the church, and from its holy altars fulminated her anathemas against all who will not "bend the knee to Baal." She has even dared to stalk across the threshold of our national Capitol, and there left the stains of her polluting touch upon the fair escutcheon of our national glory and honor. Her appetite is not appeased. She thirsts for *blood* — and may yet demand the sacrifice of a nation's proudest, dearest hopes, to satisfy her unnatural rapacity.

God pity the bigot! and remove from the darkened chamber of his soul the clouds of folly and ignorance that enshroud him. And now, *farewell!* Amid life's stern conflict,

> "So live, that when *thy* summons comes to join
> The innumerable caravan that moves
> To that mysterious realm where each shall take
> His chamber in the silent halls of Death,
> Thou go not like the quarry slave at night,
> Scourged to his dungeon; but, sustained and soothed
> By an unfaltering trust, approach thy grave
> *Like one who wraps the drapery of his couch*
> *About him, and lies down to pleasant dreams.*"—BRYANT.

GRADUATES.

COLEMAN, H. J.	Rodney, Miss,	Physician, his Duties and Responsibilities.
COULTON, WM. C.	Woodstock, C. W.	Maintenance of the Animal Organism.
COULTON, F. G.	Mt. Elgin, C. W.	Dysentery.
DARLING, H. H.	Worcester, Mass.	Morbus Coxarius.
FLETCHER, A. C.	N. Y. City,	Dyspepsia.
FRENCH, E. M.	Elmira, N. Y.	Diabetes Millitus.
HAIT, CHAS.	Modena, N. Y.	Rival Schools of Medicine.
HUNTOOR, J. W.	Lowell, Mass.	Diseases of the Liver.
HUTCHINS, H. S.	Batavia, Mass.	Stepping Stones to Medical Success.
LASIUS, BENJ.	New-York,	Nature and Constitution of Man.
LEONARD, E. D.	Syracuse, N. Y.	Causes of Disease.
MOSMAN, N. A.	Springfield, Mass.	Variola disenta et confluens
MUNN, W. W.	Niagara F's, N. Y.	Typhoid Fever.
MURRELL, WM.	Mobile, Ala.	Chlorosis.
PRATT, W. M.	New-York,	Duties of the Physician in the Lying-in Chamber.
PARKHURST, G. H.	Florida, N. Y.	Arthritis.
PAYNE, N. M.	Bath, Me.	Mentagra.
ROSEBERRY, C. J.	Easton, Pa.	Typhoid Fever.
SCHLEY, E. B.	Columbus, Ga.	Epidemic Cholera.
SKIFF, CHAS. W.	Brooklyn, N. Y.	Medical Schools of Europe.
SMITH, S. A.	St. Albans, Vt.	Hernia.
STARR, E. W.	Columbus, Ga.	Intermittent Fever.
THOMPSON, A. H.	St. Thomas, C.W.	Pneumonia.
TRAVERS, N. H.	St. Catherines, "	Similia Similibus Curantur, the legitimate offspring of the old school.
VERDI, C. S.	Lombardy, Italy,	Homœopathic Science of Medicine.
WHITTELSEY, J. H.	Marion Co., Ga.	Billious or Remittent Fever
WORCESTER, S. H.	Gardner, Me.	Croup.

MATRICULANTS.

ADAMS, W. ROOT, New-York.
RAKER, WALTER S. New Jersey
BEAKLEY, J. SLOAT, New-York
BUCKLEY, WM. Connecticut.
COLEMAN, H. J. Mississippi.
COREY, S.R. M.D. New Hampshire
COULTON, WM. C. Canada West.
COULTON, F. G. Canada West.
DARLING, H. H. Massachusetts.
DELLA BELLA, C. F. Italy.
DIRIX, M. E. M.D. New-York.
ELY, W. A. New Jersey.
FLETCHER, A. C. New-York.
FOSTER, J. C. Nova Scotia.
FRENCH, E. M. New-York.
FETZER, L. M. New-York.
GILMORE, A. K. Maine.
HAMILTON, H. W. Maine.
HAIT, CHAS. New-York.
HARKNESS, WM. New-York.
HUTCHINS, H. S. New-York.
HALLOCK, W. B. New-York City.
HUNTOOR, J. W. Massachusetts.
LASIUS, BENJ. New-York City.
LEONARD, E. D. New-York.
LAWRIE, D. R. New Jersey.
MANDEVILLE, H. New Jersey.
MILLER, H. V. New-York.
MILLER, CHAS. H. New-York.
MORDEN, R. J. P. Canada West.
MOSMAN, N. A. Massachusetts.
MUNN, W. W. New-York.
MURRELL. WM. Alabama.
PAYNE, NELSON M. Maine.
PARKHURST, G. H. New-York.
PRATT, W. M. New-York City.
ROSEBERRY, CHAS. J. Penn.
SCHLEY, E. B. Georgia.
SCHLEY, P. T. Jun. Georgia.
SAVAGE, J. W. Maine.
SKIFF, CHAS. W. New-York.
SMITH, CHAS. C. New-York City.
SMITH, W. JAY, New-York
SMITH, S. A. Vermont.
STARR, E. W. Georgia.
SWITZER, S. H. New Jersey.
THOMAS, L. H., M.D. Vermont.
THOMPSON, A. H. Canada West.
TRAVER, H. H. Canada West
VERDI CIRO S. Italy.
WATKINS, T. F. Connecticut.
WHITTELSEY, J. H. Georgia.
WHITNEY, S. Mass.
WORCESTER, S. H. Maine.

ADDRESS

DELIVERED BEFORE THE

American Institute of Homœopathy,

BY THE PRESIDENT OF THE ASSOCIATION,

D. H. BECKWITH, M. D.,

Of Cleveland, Ohio,

AT THE TWENTY-EIGHTH ANNUAL SESSION, HELD IN THE HALL OF THE MERCANTILE LIBRARY ASSOCIATION, PHILADELPHIA, PA., JUNE 6th, 7th, 8th, AND 9th, 1871

CLEVELAND, OHIO:
C. S. NEWCOMB & CO., PRINTERS, 108 AND 110 SENECA STREET.
1871

PRESIDENT'S ADDRESS

TO THE

AMERICAN INSTITUTE OF HOMŒOPATHY.

Gentlemen—

Members of the American Institute of Homœopathy:

I beg leave to express my gratitude for the honor you have conferred on me in selecting my humble self to preside over your deliberations.

I respectfully ask your forbearance and indulgence, in the performance of the duties that devolve upon me during the present session.

It is now eleven years since we last met in this great and beautiful city—the second metropolis of our country; honored in history as the birth-place of our Constitution.

Almost within hearing of our voices the tree of American liberty was planted! Here a few noble patriots, with daring scarce known in the world's history, broke the shackles of our bondage and declared our national freedom; with heartfelt gratitude and thankfulness do we revere the memory of those few fearless men who vouchsafed to our country its liberties and to a glorious nation its existence! Not less honored is the spot on which they stood—the same ground we to-day occupy—made memorable through all time of our country's existence as the birth-place of freedom! And since our national banner first waved in unmolested freedom from the tower of yon old Independence Hall, until now has this city been truly called the Mecca of American Medical Literature.

This city has not alone the honor of originating the first Medical College on this side of the Atlantic, but it has the higher honor of establishing the first Medical College in the world where the pure and true science of the healing art of Homœopathy was taught; and in all the arts and sciences she has been second to none.

We all remember the hearty and cordial welcome we received from our brethren at that meeting, eleven years ago, and how harmonious were all our transactions, by representatives from almost every State in the union, and as we then parted to meet in one year at the "Queen City of the West," little did we anticipate the great and momentous events that were about to transpire in our country! Who then thought that an intestine strife was about to take place among our heretofore united people; of the rivers of blood that would flow, and of the thousands upon thousands of human lives that were soon to be sacrificed, and the untold treasures that were to be spent to save our national unity, and to preserve unharmed the tree of liberty, originally planted on this very soil.

And while we 'mourn with numberless tears the dead—whose lives were sacrificed to maintain our national perpetuity; our hearts are filled with gratitude to Him, the restorer of all peace, that we are again permitted to meet in our annual gathering, a truly national Institute, with no division of sentiment; a body of representatives from the Lakes to the Gulf, and from ocean to ocean. We are again here to receive the same cordial welcome that was so generously bestowed upon us before.

Gentlemen, it is with infinite delight that we may contemplate the growth and prosperity of our Institute.

A little more than a quarter of a century ago, a few pioneers, less in numbers than the Institute is years old, met in the city of New York and originated what is now the largest medical body in the world, and the oldest in this country, *The American Institute of Homœopathy.*

To be a member of such a distinguished body may well awaken the pride of every true and honest physician. Some of those noble pioneers we have still with us—little did they think when they organized this body, that such would be its rapid growth, prosperity and usefulness—not even the most sanguine among them could have conceived that in their lifetime an organization representing an innovation in the time worn theories of the science of medicine with so few representatives and patrons, could have attained its present dimensions, and it is but due to those few living originators,

that we give *more* heed to their counsel, and become willing listeners to their long and extensive experience, and not ourselves occupy too much time of the Institute that more properly belongs to them by right of age. We may well pension them with our gratitude for their noble undertaking, in originating and maintaining in its purity this organization.

Many of the respected founders of this Institute have gone to a better land. They died with their armor on, working in full faith of the immortal science, discovered by the illustrious Hahnemann. May their memory never depart from us, and may their noble example of self-sacrifice and devotion to the cause of Homœopathy be imitated by us, and may we measure them by that standard so truly theirs—the "good alone are great."

Not less gratifying is it for us to contemplate the unprecedentedly rapid growth of our science of medicine. Still within the memory of many of us was the introduction of Homœopathy in this country by the lamented Dr. Gram, (who we are happy to say, is having a suitable monument erected to his memory.)

In the States and Canadas we have nearly ten thousand reputable physicians and surgeons.

In this country, alone, seven Colleges, in which the curriculum of studies is not surpassed by any, and where the requirements for graduation are now becoming more rigid than that of any other school of medicine.

The numerous Hospitals, Dispensaries and Asylums, although supported by individual efforts, are in such a condition as to be worthy of our pride. Our patrons are found everywhere among the intelligent and educated, and are numbered by millions. With such a growth in the few past years, who can foretell our future destiny—and at how short a period in the world's coming history will Homœopathy be the prevailing practice of medicine. God speed the day when right shall rule and overpower might, and truth shall everywhere prevail.

We have not only been violently opposed by the opposite school of medicine, but the government has withheld the aid and support that so rightfully belonged to us. Even during the late war none of our brave soldiers and sailors if sick or

dying with disease, or giving their last drop of patriotic blood that the country might be preserved, were allowed a physician or surgeon of their choice, but must forsooth take what the regulations of Allopathy directed, until many of us felt the force of the old expression of our forefathers when seeking freedom, "no taxation without representation." Our arrogant neighbors have since attempted to make the strong arm of the government subserve their ends of opposition to us, in not permitting the poor sick and disabled pensioner to allow us to judge of the disability and amount of his pension—simply because we disagreed with them in the practice of medicine.

Many of our pension surgeons were discharged with full assurance from the department that their duties had been well performed. Their removal was for no other cause than being Homœopaths.

During the war, while the welfare of our country was at stake, many of our physicians and surgeons entered the ranks as common soldiers—they were willing to sacrifice their right for their country's honor, and their nation's flag.

But, since the close of the war, the country no longer in danger of being divided or overthrown—the profession to a man has risen to resent these outrages which the pension department perpetrated upon us. Delegates were sent from many of the states to confer with the President of the United States, asking of him to remove the Commissioner of Pensions, and with commendable promptness our petitions have been granted.

Nothing has transpired since our existence as an organization, that has looked so favorably to our soon attaining our just and equal claims, as the change in the sentiment of public opinion for the past twelve months.

The path of our duty in the future is evident; we must follow that well known axiom that "in unity there is strength," and let no minor considerations exist among us to cause divisions. Let not the East nor the West, nor any part of the country claim superiority of practice, but with generosity and liberality allow every physician to prescribe as his honest conclusions may dictate, provided he adheres to the fundamental law in medicine. ***Similia similibus curantur.***

We should have but one object before us, namely: The advancement of medical science.

To accomplish this great work we must liberally support our colleges and then expect of them a high standard of medical education, and insist that diplomas shall only be granted to those students who are well qualified to receive them. It is our duty on all occasions to condemn irregular practice, and encourage the weak to have more confidence in the principles of cure, for it is not the medicine that fails, but the physician who prescribes it.

Our literature has reached a high standard in books and periodicals. The latter require for their maintenance our unanimous support. We should not withhold from the profession or the public our observations and experience when they are useful.

Hospitals and dispensaries are found in almost all the cities of the globe, and they require our aid and influence. Each member of the Institute should consider that he has a certain amount of public work to further the general interests of all.

I wish to call your attention to the necessity of selecting young men of education, whose abilities will make them good practitioners, and adopting them as students in your offices; young men of such moral character and sterling worth as will make them prominent citizens and leading physicians.

I know many of you do not wish a student in your office, and you refuse every applicant who comes before you. And these young men who are anxious to obtain a medical education seek it surrounded by influences by which their minds become prejudiced against the teachings and doctrines of Homœopathy. If every practitioner of our school of medicine in the United States, would secure one or two students and prepare them for our colleges, it would accomplish more each year for the good and prosperity of Homœopathy than all other causes combined. Did you ever realize what an army you could prepare in so short a time by bringing properly qualified recruits to fill the ranks in our profession?

Since we have by the late action of the government received at least some assurance that no particular sect or

creed of medicine is to receive its sanction and patronage, we should take all active measures that are honorable to secure our proportion of appointments in all institutions supported by the people.

In the University of Michigan our friends have long since laid claim to a representative in the medical department, and petitions signed by thousands of the prominent men of that State were sent to the legislature of 1870 and 1871, asking them to direct the regents of the State University to appoint a chair of theory and practice of medicine, and one on materia medica of our school. The bill thus providing for two professorships passed the house by a vote of 61 ayes to 25 nays. During the session of one hundred days, no bill was introduced that was so strongly supported and so violently opposed. When the bill reached the Senate the professors of the medical department and their friends throughout the State determined to defeat the bill. The friends of the bill were sanguine that it would pass. At this moment a division in the Hœmœopathic profession entered the Senate and the bill was defeated by a majority of 2.

The effort to obtain a professorship in the University will again be made in 1871-2 before the next legislature, and I hope and pray that every division in the profession will be healed, and that all of us will work to secure this which rightfully belongs to us.

The time will soon come when this country will establish a National University, and among its teachings will be included medical science. Diplomas from such an institution will be sought after by most young men entering the profession. Every effort will be made by the old school to entirely control the medical department that will be established in that university. To prevent any such lamentable occurrence each member of this Institute should consider himself bound by the most solemn duty to oppose all legislation that would compromise our rights as a school of medicine. And I hope our Bureau on Legislation will always be ready to work and act with all state and county societies to procure equality in congressional appointments where medical men are required. They should see to it that no state laws are allowed to exist which give priority to any school in its teachings.

The great struggle of the present day is between the spirit of progressive medicine on the one hand and conservatism on the other. The latter, by organized combinations, endeavor to monopolize all departments in scientific medicine and practical surgery. They have, until a few years past, had entire control of ophthalmic and aural surgery, but to-day we have representatives in nearly all our large cities, engaged in the treatment of that class of diseases

To promote the interest of this important department I would recommend the establishment of a Bureau of Ophthalmic and Aural Surgery.

All things have their proper times and seasons; their periods of growth and progression. The time has arrived in the history of this society when it ranks as a great national organization, and when each succeeding year sees our membership greatly increased. The mightier we become as an organized power the more is expected of us in our profession.

Look at the proceedings of the session of 1864, and compare them with those of 1870. and you will see that more than ten times as much medical literature was produced by the members of the Institute the latter, as the former year. It is expected that each bureau devote its energies to the production of a medical literature, which, in its proper department, shall do honor to the Society as a scientific organization.

In our younger days, when prizes were offered for essays for the purpose of stimulating the scholars to a greater effort, it was a fact that better compositions were written than when no prizes were offered. The system of offering premiums and prizes will stimulate the members of every organization where competition is expected; and I doubt not if prizes were offered it would add greatly to the energy and efficiency of our different Bureaus. I would therefore suggest that every member who accepts his appointment in a Bureau, pay to the chairman of that special department a certain designated sum, the aggregate to furnish a prize for the best essay produced in that Bureau, to be awarded at our next meeting.

Other matters that I deem important for the Institute to take into consideration I will not at present suggest, as I have no doubt they will in the course of the session be brought up and properly disposed of.

I hope the Bureau on Necrology will pay just tribute to

the memory of our dead of the past year. But few of our members since we last met have been called home to reap the rewards of their labor.

Gentlemen, in conclusion allow me to offer an humble tribute to the memory of Walter Williamson, that great and good physician, who has died since our last annual gathering. He was one of the oldest veterans in the profession: always ready and willing to bear his part, in contributing to and building up and sustaining the American Institute of Homœopathy. That life which he devoted to the good of mankind, and to the advancement of medical science, was sacrificed in his profession. "The character upon which death has set his seal, is filled with beautiful and impressive contrasts." In this society he was one of our strongest representatives—a man of prompt action and ready resources. When called upon for his opinion, his words were few, but expressive of sentiments that held the closest attention of his auditory. He avoided petty wranglings and foible discussions, for his mind soared far above them. He loved order and harmony, and always cultivated them. He looked upon the American Institute as the great center of the medical profession, and believed the time occupied by us in our deliberations belonged to every member of the profession alike, and not to the few. He has left us a noble example, the *highest* professional reputation; one that will live for ages to come. In no part of our country will his loss be felt more than in this city; here is the home of his wife and children—the friends of his manhood, the companions of his early professional labors, the county medical society that he assisted in organizing, the medical journal to which he was a contributor, the College which was always dear to him—here were his warm friends and patrons, that often welcomed his cheerful face at their bed-sides.

It is not for me to dwell on his many and exalted virtues, for they are known to you all—would that he could have lived to be with us to-day. Well do I remember his last words as he bade us farewell in the city of Chicago, "we hope to have a glorious meeting in Philadelphia next year." I know those words embody the sentiments of every member of the American Institute of Homœopathy.

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THE LATEST

SYSTEM IN MEDICINE.

BY H. E. BEEBE, M. D.,

SIDNEY, OHIO.

THE LATEST

SYSTEM IN MEDICINE.

THE PRESIDENTIAL ADDRESS
DELIVERED TO
The Homeopathic Medical Society of Ohio,
MAY 11, 1886.

BY H. E. BEEBE, M. D., SIDNEY, OHIO.

SIDNEY, OHIO:
TREGO & BINKLEY, PRINTERS.
1886.

MEMBERS OF THE HOMEOPATHIC MEDICAL SOCIETY OF OHIO—LADIES AND GENTLEMEN: To-day progress reigns supreme wherever civilization prevails, and, with present advancement in the various arts and sciences, it is not often required to defend nature's laws and principles. When such is necessary, the request comes from ignorant, prejudiced or partisan persons—those persons for whom it is easier to deny facts than to investigate them, or refute them by counter experiments. When it is remembered that one on the side of truth is a majority, to the defense it is with no ordinary sense of gratification that the banner of truth is unfurled, for they feel that right must finally triumph. The high standing of the practice of medicine, as we view it, is now seldom questioned, except by the class to whom we have referred. The many spirited discussions, in one form or another, by both the profession and laity ever since the inception of homeopathic doctrines, have made this a hackneyed subject. Yet, only this earnest, defensive work could have placed the adherents of these truths where the dominant school is now compelled to even partially admit that we have views and rights that are, and must be, respected, not only by the public, but by themselves. I should not think it worth the time to detain you while rehearsing a familiar topic, were not some others so free to discuss the subject for us. In party issues there is no argument in slander. Such should generally be passed unnoticed; for it has been truly said, "that the insolence of the aggressor is usually proportioned to the tameness of the sufferer," yet I believe there are times when justice demands of the assailed a word in defense.

In the domain of science every thinking man has a right to judge openly and fearlessly all subjects relating to

his science. Dr. J. C. Reeve, President of the Ohio Medical Society, at its last annual session, chose for his address the subject of Homeopathy. Only think of it, that a topic containing so LITTLE should have been selected for a popular address before such an august body, and that, too, by one of so high a reputation as the author. Why should one of the strictest sect waste so much of the Society's valuable time talking about what he considers to be nothing. We are led to believe, from some of his remarks, that duty alone prompted him to choose this topic, knowing that not only the laity, but his own professional brethren, are daily being duped by so great an imposition. The production, after being thoroughly discussed by the Society, with the conclusion that we are not fit subjects to call in consultation, was published in pamphlet form and widely circulated. It is titled "The Latest Systems in Medicine." Now, why should the author pluralize "system," when the first three classes alluded to, notwithstanding they started in the race with homeopathy, are long since extinct, and, like most schools of medicine, have perished with or before their founders, and are only used in the address as an introductory to the last and main division of his subjects? I am sorry to say that in perusing the production we find a total absence of courtesy, such as should characterize the controversies of members of a learned and liberal profession. He conscientiously admits that there are some truths in all of these systems, not even excepting the doctrines of this much despised one, and that to-day a few honorable physicians, though narrow minded they be, are found in our ranks. For this, we are glad to know, he very kindly expresses sympathy. These few are mostly found in Eastern cities, and they, seeing the folly of their ways, are rapidly coming into the camp of the orthodox, or, as he terms it, scientific body of the medical profession, and ere long homeopathy will only be known as a matter of history. What good there is in it will have been returned to these scientists, from whence it came. He says each system contained a measure

of truth, small though it might have been, and this has passed into the general domain of medicine, while the residue has passed, or is passing, into oblivion. Of themselves he further says: "We have no system of medicine. Upon this point the public is sadly ignorant. We are called Allopaths by those who do not know what the term implies, and by those whose interest it is to make us out as narrow as themselves. The truth is, in the treatment of disease we are guided by the teaching of experience, not by theory."

Now, none will deny that there is truth in some of the accusations made by Dr. Reeve, for he has attacked homeopathy from its weakest side. The major part of this noted published address refers to the extremists, who comprise but a small fraction of our numbers. They are embraced in two classes—those who would restrict us in our resources, the same as the allopath, and the other class, who are seeking recognition from our aggressors. Many of the utterances are as truly and forcibly said by our leading writers as he repeats it. Homeopathy has suffered, and continues to do so, more from warring factions among some of her enthusiastic friends than her enemies. It must be remembered that fanatics are found in all professions. Medicine has its idolaters, who believe in the impossible, as well as its skeptics, who deny established facts. He who has adopted the golden mean is not a fractional physician. The progressive homeopath accepts no restraint. He is a "Doctor of Medicine," a physician in the truest and noblest sense. This term includes homeopathy, for it is an integral part of medicine. Nothing is now plainer than that the rank and file in our school believe in, and justly claim the right, no less than other physicians, "to prove all things and to hold fast that which is good"—

"To seize the truth where'er 'tis found,
Whether on christian or heathen ground."

"When we have to do with an art whose end is the saving of human life, any neglect to make ourselves thorough masters of it becomes a crime."—Hahnemann.

The general principle involved in the methods employed by homeopaths is embodied in the law of similars, such drugs being used, as a rule, that have been proven upon healthy persons; believing that this, though not the only way, is the best course to pursue in testing remedies for their effects. Facts are thus established, and not theories. Exactness in our posology, the great bugbear to the allopath, has not yet been established. Homeopathy is not a dose; it only claims to possess a therapeutic principle upon which the dose is administered. A large dose can be as homeopathic as a small one, but we do not often find it necessary to give these large doses. All of us believe in giving the smallest and simplest dose possible to most benefit the patient, instead of the largest and most complex artistically compounded prescription that can be administered and the patient recover, where the maxim is "much help much." T. F. Allen, in the defense of his St. Louis address, says: "The result obtained by the administration of occasional small doses is to be the battle ground of the future, and, in order to sweep that field, I purpose to help clear away some of the rubbish, and to prepare for the battle." Prof. Arndt says "he has never seen a single good reason why the profession ever submitted, or should continue to submit, to have fastened upon homeopathy a lot of rubbish, which is only designed to cast reproach and ridicule, and which, in reality, is utterly foreign to its teaching."

These are the sentiments of many of us; but a small minority oppose these views. The advanced writers of the orthodox school are following in our tracks. How stand Ringer, Phillips, Bartholow, Wood and a host of others concerning the proving of drugs, the single remedy, small doses, and even many times the "law of cure?" From the earliest history of medicine to the present, the more obscure and intricate our art the more complex were the prescriptions, and the darker the condition of therapeutics. Every day polypharmacy is decreasing. Who can say what are the powers of a compound remedy? This mixing of remedies

is certainly the height of empiricism. Nature produces the effects with simple, often with small, means. These writers have only lately learned that the sensitiveness of the human body to medicines is increased in disease. Often it transcends all belief, where the disease has attained great intensity. The diminution of the action of a drug is not always proportioned to the diminution of its quantity. It is impossible to ignore the real source of the change by putting homeopathic literature into allopathic binding, and thus deny homeopathic favor. Ringer's and Bartholow's works are filled with second hand homeopathy, modified to suit the prejudices of the times. It is plain to note the change when we realize that Ringer's work has passed through ten or more editions.

As to "similia," they may call it curing by the use of alteratives or by the substitution of localized drug disease. Let the name be what it may, this does not change the fact that the use is making of much that was formerly opposed. Wood says of drug proving: "It is the especial province of the therapeutist to find out what are the means at command; what the individual drugs in use do when put into a human system. It is seemingly self-evident that the physiological action of a remedy can never be made out by a study of its use in disease. It is certain that experiments made with medicaments upon healthy human beings is the only rational scientific groundwork for the treatment of disease." They do not admit that a German physician, years ago, was the first who made the proving of medicines a system, and that his guiding principles concerning medicines were to ascertain, first: What is the pure action of each by itself on the healthy human body? Second, what do observations of their actions in various simple or complicated maladies teach us? Samuel Hahnemann reasoned by induction. It is but recently that our co-laborers have taken so rational and practical a view of drugs. It would be well to compare the writings of these men with works written twenty-five years ago, or even less, for it is plain

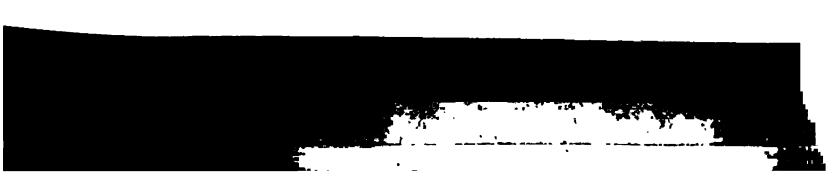
that such resemble homeopathic writings more than they do their own of that time. Is all this empirically discovered, or is it borrowed, or, to speak plainly, is it not stolen many times?

If materia medica be the basis of the practice of medicine, then ours is the old school, if from the dark picture in the history of medicine others do claim to be the embodiment of all medical learning of the past three thousand years. Homeopathy, in principle, in precept, and in practice, has been unchangeably the same, while others have vaccillated from orthodoxy in one decade to heterodoxy in the next. We only advocate Hahnemann's established doctrines; not an exclusive dogma, nor an independent and complete system of medicine, but a system of therapeutics. He, not being perfect, advanced a number of theories that are eliminating. They have not stood a rigid test, but the law of similars enunciated by him, with its numerous corollaries, is as true to-day as when Hippocrates, to whom they give all credit, faintly alluded to it over two thousand years ago. It is a law of nature, and her immutable laws will bear any test. Like all others, this is scientific, for it is truly said that science is a positive knowledge of facts, based upon a law or laws of nature. Ameck, in his history of homeopathy, well says: "It has been, and is, maintained that whatever good Hahnemann accomplished was borrowed from some one else. and whatever errors of the time in which he lived are shared by him and attributed to him alone, and judged according to the standard of our present knowledge."

These principles, the law of similars, the proving of drugs, and the single remedy, have been the basis of our teaching and practice from the beginning, Dr. Reeve's assertion to the contrary, that not a single doctrine is accepted nor taught by us as Hahnemann taught it. Since nothing succeeds like success, we shall continue on this same line until something better is offered, which could not detract from these truths, but would only add to that already

so well established. As a rule the "no system" physicians are on medicine proper theorizers far exceeding Hahnemann. They never pretend to have any science for therapeutics. As history repeats itself, old theories often take the places of new ones. To-day it is the "germ theory," and already their own ranks are divided concerning it—physicians of equal prominence taking opposite sides. Their latest germicide, corrosive sublimate in solution, was used by Hahnemann for dressing wounds. He advocated many views that to our adversaries are now new. He urgently advised a more humane treatment for the insane, such as has but recently been put into practice. He said, "I never allow an insane person to be punished, either by blows or any other kind of corporal chastisement, because there is no punishment where there is no responsibility, and because these sufferers deserve only pity, and are always rendered worse by such rough treatment, and never improve." The latest craze, Pasteur's hydrophobia treatment, what good there is in it, is plainly homeopathic. Our Herring expressed similar views many years ago, though one of the prominent medical journals has forgotten him, for it sarcastically asks, "Who was this man Herring?"

All theories seek their level. Due credit should be, and is, given for many of the valuable truths discovered by followers of the opposite school. Some of them, such as the proving of drugs, are of more value to us than to themselves. We have too much regard for the intelligence and good sense of many worthy members among them to speak lightly of them or their labors, but, as to drugs, they make few investigations. Why? Because the majority claim so little for them, except that quinine will suppress intermittent troubles, and opium palliate pain. Materia medica they only claim to be developed empirically, and consists largely of a chaotic mass of uncertainties. One author says: "The facts in medicine differ somewhat from those of other sciences, in that they are purely empirical, while many other branches of knowledge have been enlarged by purely inductive reas-



oning and scientific theorizing. No single fact in medicine can be said to be thus discovered." It may then be said to be "the accumulated experience of successive generations of persons who have practiced the art of medicine." This is a sad spectacle when we are reminded that so little of past investigation is now accepted by them. Yet they claim to have full faith in the ultimate mission of this noble profession—a profession which many of them admit has sent more human beings to the shades below than would have gone so soon if nature had been left to herself. The older members have but little confidence in medicine. How different from OUR veterans, who, the longer they practice, the more they see in drugs.

At some of their allopathic colleges the student is required to take but one course of lectures on materia medica. Why is this, unless it be a lack of confidence in routine treatment? For none will deny the broadness of the field, its apparent importance, and many imperfections. Dr. Jacobi, in a recent address, says: "The age in which we live has seen enormous advances in the sciences on which the fabric of medicine rests, such as chemistry and other branches of physics, physiology and pathology—each of these has taken giant strides. It must be admitted, however, that purely medical knowledge has scarcely made proportionate progress, as it deals with the aberations of the most complex of organisms, is of all sciences the most difficult, and demands the greatest patience and the largest accumulation of data." Many of the leaders would discard the use of drugs entirely, depending upon expectant treatment and hygiene alone, did not their patients and the friends absolutely demand medicinal treatment.

Again, their own authority is proof of this. Formerly we were accused of being extremists on sanitation and hygiene, for Hahnemann, who wrote more on these subjects than all others during his time, was ridiculed for it. Now this is by them considered to be their field, and matters pertaining to sanitary science can only be properly conducted

by them. Again, who is the old school in this line of study? We have been unjustly accused of opposing a State Board of Health. None among us underestimate the value of State medicine, for we have labored ardently in its favor. A goodly number of our men are members of the State Sanitary Association, as well as the American Public Health Association, and we expect to see an increased number. Ohio could have had a State Board of Health long ere this had not the suppressive school worked so selfishly to secure exclusive control of it. It was long ago said that the more uncertain a physician feels of his own skill, the more loudly he calls to the State for assistance against the quack, the charlatan, or any who may differ from him in medical belief. Wedekind, a German teacher during Hahnemann's time, describes a debate among physicians who espoused the reigning opinions. One of them shouted out: "The scientific physician will be ruined unless he is favored by the Government!" We think this will yet apply. About the same time the Paris Academy of Medicine asked M. Guizot, Minister of Publie Instruction, to refuse Hahnemann the privilege of practicing. He replied: "Homeopathy is a chimera, or it is not. If it is, it will fall of itself; if it is not, it will remain in spite of all measures which can be taken to retard its development." Sanitary science has its proper place in the field of practice as well as drugs. On the former we agree; on the latter we differ.

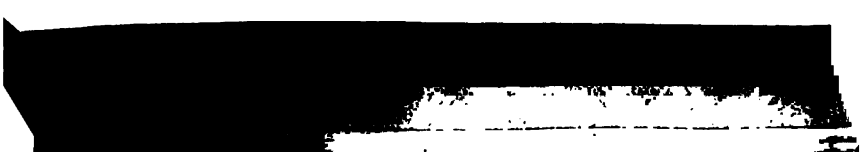
This bone of contention, materia medica and therapeutics, has been the principal study, both in our colleges and as practitioners. The time required for mastering allopathic therapeutics is only a fraction of that required for homeopathic therapeutics. But a small portion of medical students are qualified to make first class homeopathic practitioners, because materia medica is a lifetime study. We have more confidence in medicines than some others. This belief, like with the martyrs of old, has cost us our place in the ranks of the dominant school. The founder of this system, who was admitted to be an eminent scholar, a talented phy-

sician, a chemist of rare ability, by reason of this same confidence, was given the name of homeopath. For the same reason this and similar societies were formed under the distinctive title of homeopathic, not from choice, but from compulsion. The founders hardly dared to defend publicly what they recognized as truth. The time was a little late, or the persecutions of the Inquisition would have been repeated. As it was, some of the practitioners were imprisoned for not bleeding their patients, this neglect being deemed malpractice.

To-day, even in our own camp, some are telling us that there is a great change taking place; that our oppressors are standing with outstretched arms to receive us back into the fold. Yes, this is partly true, but for what purpose? Be not deceived; it is to crush us. The same rule of compulsion is applied, but in another way. They feel compelled, in some way, to arrest our progress, and thus attempt to hoodwink us. We are asked to denounce the name, and all will be well. This can not honorably be done while the great, but almost defunct, American Medical Association pursues its present course toward us in maintaining that invincible code, which can now, since the last revision, like a weather vane, turn any way to suit the wind. None can deny that homeopaths are the cause of this existing code war. Conciliatory measures are not usually candidly considered, as with some of their brethern in the old world. Dr. Jacobi says, "Europeans, who were not afraid of admitting laymen and homeopathists, expected to meet, if ever they would consent to cross the Atlantic for an International Congress, the American medical profession. No International Congress must be caught in domestic quarrels, or audaciously kidnapped by a society, or a party, or the faculty of a medical school. We are presenting a sad spectacle in our first attempt at welcoming the medical world to our shores." Neither can but little be done toward uniting all modes of practice so long as such assertions are made as that of President Reeve in this liberal address, where he

says "Homeopathy has not made a single direct contribution of value; not one addition to our therapeutic resources of such evident value as to cause its adoption by the profession at large. When it comes to direct additions to our knowledge or powers there are absolutely none." In quoting this I think like Hughes, who says, when quoting Bartholow on homeopathic quacks using aconite: "One hardly knows whether to smile at the ignorance or sigh at the insolence of the statement." Does Dr. Reeve believe this? Does any body believe it? What say the pioneers in our work—those who have spent almost a life's service in the cause? Do they believe that the system has been a failure—is dead, or even dying? One of our writers said in 1834 what will yet apply, though an half century intervenes: "The grave of homeopathy has been dug for many years by many allopathic doctors; they are all standing around the freshly dug grave, and are waiting for the cortege which shall commit the long looked for corpse to their eager hands, that they may bury it as soon as possible, and show it the last honors." Dr. Oliver Wendell Holmes prepared the funeral sermon years ago. Dr. Reeve revised it somewhat, to suit the spirit of the time, for he thinks the procession is certainly near. But, see! the grave still stands open, and the corpse does not arrive, nor do the mourners lose their patience, though anxiously waiting. The corpse is yet too lively for a respectable autopsy.

The real advance which any art or science, with which we are daily familiar, is making, or has made, is not perfectly estimated until we pause and deliberately compare the present with the past. Only in this way can we fully appreciate the changes which have so imperceptibly taken place. A little over three-quarters of a century ago homeopathy was first introduced to the world. Sixty-four years ago the first homeopathic periodical was published. Sixty years ago Dr. Gram planted this truth upon the western continent. Fifty-three years since the first homeopathic medical society was created in the United States. Fifty years since the first institution was started for the education



of medical men of this belief. Forty-seven years since the first homeopathic physician, Dr. Strum, a native of Germany, located in Ohio. To-day we have our representatives in every land on the globe. Also, well equipped colleges, hospitals, dispensaries, and valuable standard literature in abundance. On materia medica we possess twice the literature of the dominant school, though they do eonsider it trash, because they do not comprehend it in full. The child being father to the man, it may be well to turn the pages of history back to the early days of our State medical societies in Ohio, for then, as now, these organizations were representative bodies of the profession. The first State society was created a little over a third of a century ago, under the name of the "College of Homeopathic Physicians." It was short-lived, surviving less than three years. This body of pioneers performed a good purpose. During the society's existenee fifty names were on the roll of membership, this being the majority of the physicians representing the practice in Ohio. Few of those men are now living. I say MEN, because then women were hardly permitted to practice medicine. If at that time any practitioners of the fair sex were in the "Buckeye State," to have admitted them into a medical society would have been almost criminal. Our organizations were the first to extend to her the right hand of fellowship, a place to which she has shown herself to be worthy. The elevation of woman continues to keep pace with the advance of literature and science. A generation ago, to be a homeopathic physician, or the patron of one, was to make sacrifices. Thc ostracism which the early pioneers encountered is well nigh a thing of the past. They had to contend not only with the open warfare of the physicians of the time, but with the distrust and indifference of the public. These fathers, through sincere and well founded convictions, possessed a love for the new truth which inspired them to concerted action, and may have made them enthusiasts. In every reform such is true. We are accused to-day of adhering to our name through mer-

cenary motives. THEY were free from such accusations. The reason is quite plausible. What we are we owe largely to the energetic efforts of these earnest workers. It was such men who founded our institutions, and who held the fort when our old Cleveland College was attacked by a mob, urged on by our enemies. Could we forget these heroes if it were desired?

It is only a few years that we have been accorded the privilege of physicians. The Senate and House of Representatives of the United States, in Congress assembled, recently resolved that it shall be a misdemeanor, punishable by a fine of five hundred dollars and dismissal from office, for any officer of the United States Government, civil, military or naval, to make discrimination in favor of or against any school of medical practice, or its legal diplomas, or its duly and legally graduated members, in the examination and appointment of candidates for medical service in any of the departments of the Government.

The present State Society was organized October 13, 1864, with a list of thirty-six members. One-fourth of this original number have accomplished the work of this life, and the good they have done lives after them. One-fourth have removed from the State, while the remaining half are yet active members, financially speaking. Six of them are real live workers, seldom failing to meet with us, and it is exceptional that each does not present an interesting and instructive paper. One of the faithful six was a member of the first State Society, and we are happy to say he is a member of the first Ohio State Board of Health. This veteran has seen our progress during a generation. The indications are, and we sincerely hope that he will, see it during another generation. His pen will not fail so long as he can wield it. History, even in Ohio, certainly proves that homeopathy is far from being on the decline. The principles embodied in this therapeutic law are as lasting as medicine itself. Theories die; facts are eternal. When Dr. Reeve and his associates pass an impartial judgment upon

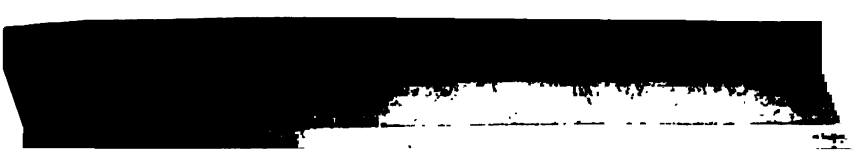
our practice, accept in good faith the principles and facts we advocate, giving us due credit for investigations made, then the name homeopathic, for which they have such an aversion, will be freely and gladly stricken from our school and organizations. Then, and not till then, will we accept this price of recognition. Not till then can affilliation be mutually and entirely agreeable.

One of our honorary members, Dr. J. P. Dake, says: "There will come a time when there will be no need for sectarian names nor sectarian organizations in medicine. To members of a medical association no special title will then be necessary to indicate the fact that they have full liberty to investigate and to adopt the homeopathic method, and to employ whatever doses may be required in the cure or relief of the sick. Not till all leading medical journals and associations of medical men shall be open for comparison of therapeutic views, and the free utterances of medical opinion, can we afford to surrender our distinctive journals, societies, colleges and hospitals." Dr. Dudgeon says: "As our old school brethren have approximated so much to the teachings of Hahnemann, chiefly by abandoning what he disapproved, but, also, to some degree, by adopting what he recommended, it might be expected that their hostility toward his professed adherents would have ceased; but this is far from being the case. The more they are indebted to homeopathy the less do they seem disposed to admit its adherents to the full communion of brotherhood. They have so long abused and calumniated Hahnemann and his doctrines that they seem unable to give up their long indulged habit. Not being able to now revile us for our disparagement of the methods they have themselves discarded, nor for our belief in the therapeutic rule of Similia, similibus curentur, whieh they now generally acknowledge to be one of the methods of medicine. Their sole grievance is that we call ourselves homeopathists, which we do not, any more than they call themselves regular; we only accept the name, for want of a better, to avoid circumlocution, and

to indicate that we acknowledge a general therapeutic rule, which our opponents do not, and thus commit the unpardonable sin of "trading on a name," an accusation which is manifestly absurd. The objection to homeopathy being practically reduced to this fanciful charge, it is evident that the attitude of the representatives of traditional medicine toward their reforming brethren must soon change, and they must allow homeopathy to take its proper place in medicine.

The term homeopathic is no more a sectarian title than the universal, and often italicized, title of "REGULAR." Talk of sects in medicine. What being could contain more sectarianism than the average allopathic physician? We were led to believe, though at the time the sincerity was doubted, that the profession of New York attempted to lay down this weapon of defense, but, whether this be true or not, she is now about to be whipped back into the traces. Her leading organ, The Medical Record, is abandoning the liberal policy so courteously advocated a few months ago. In a nutshell, their "code," properly interpreted, means about this: IF CALLED IN CONSULTATION WITH A SO-CALLED IRREGULAR PRACTITIONER, AND YOU CAN IN ANY WAY DERIVE A PECUNIARY BENEFIT OR PERSONAL AGGRANDIZEMENT FROM THE CASE, EITHER BY INJURING HIM OR HIS CAUSE, CONSULT WITH HIM; IF NOT, SPURN HIM AS YOU WOULD AN ENEMY. We deny that a spirit of antagonism has been courted by us, and only claim the just right of defending ourselves when assailed, for in no other way could we ever have gained control of much that we possess.

To some it may not seem necessary to labor for this cause as of old; but then there is much yet to be done before the desired climax be reached, and we should so consider it, both individually and collectively. Let us see what this society can and should do to further the cause. This organization has successfully passed the age of infancy, about completed the adolescent period, and now the twenty-second annual session finds it at a vigorous stage of life, in a healthy and prosperous condition, where we should redouble our



efforts and endeavor to make each succeeding year outrival the preceding in interest and usefulness, not only to this body, but to the entire profession. A higher plane of merit can be established. The intelligence, respectability and wealth of our CLIENTELE is beyond question. The allopaths admit this to be true, and assign many reasons for it, not admitting that a low mortality report is the principal one, but claiming it is because we give little or no medicine. They are commencing to go even farther in this respect than we. The late Dr. Austin Flint said: "Fame would attend that author who would write a work on non-medicinal treatment of disease." A Canadian author has recently said he believed "that the erection and endowment of a thoroughly equipped hospital where medical treatment should never be used, unless an occasional anæsthetic, would be of the greatest possible benefit to mankind and to the science of medicine." Dr. Reeve has but little confidence in figures when applied to vital statistics. This prestige can not secure much needed ends, neither can merit alone do it. The people help those who help themselves. The professional rights properly belonging to us, both in State and National affairs, are admitted by most of our lawmakers, but there is an undercurrent against us. "Possession is nine points in law." These places can only be attained and maintained by thorough and efficient organization. When legislation against us is slyly attemptcd, after the best of promises to the contrary from the other side, as has recently been done, then we must be prepared to meet the opposition. Personal appeals and the appointment of committees are all right and good, but the support and aid of the entire profession at large has a great bearing; each one has an influence, be it great or small.

The strength of our cause is vitally related to the thoroughness and efficiency of local organizations of every kind—colleges, hospitals, dispensaries, societies, etc. The ten societies of our State have an influence. They should serve as auxiliaries to the State societies, as the State societies do to the American Institute. The papers presented

last year from three of these organizations were well received, and I am glad to see that this has been continued. The younger physicians are too apt to think their services are not needed, and if offered will not be acceptable. To prove this a falacy, read the proceedings of the first sessions of this society, and you will see that there was ability and earnestness manifested by both young and old at their meetings. Many of the valuable papers contained in their records were written by men we know to-day as eminent writers and teachers. Such was our Wilson, Beckwith, Sanders, Buck and others, whose works live after them. They, too, were then young, and this was only the beginning of what we now so much prize. The time is not far distant when the labors of all these veterans must end. Who but this generation is to take their places? Every individual member on entering the profession should resolve to do something to enhance its interest and add to its general stock of knowledge. Not practice it merely for a living; think not alone of the paltry dollar. We owe a debt money can not pay. There is a daily opportunity to cancel it in the proper way, if only desired. The older writers and teachers have labored for us, and something should be given in return. If we have been indifferent in this line of duty, let us arouse from lethargy and develop latent powers. At these meetings all can not, and should not, perform the same work. If we can not talk in discussion, we can certainly report something of interest in writing—give experience, it matters not so much whether it be success or failure. We often learn most from our failures. Much valuable knowledge is locked up in the mental storehouse of shrewd practitioners, which dies with them. Important discoveries are sometimes made several times by different individuals before they become common knowledge. These gatherings are not of value alone for the intellectual benefit derived, but they cultivate a social feeling that is necessary and should be cared for.

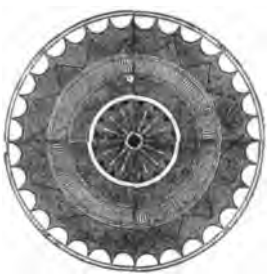
There are some matters connected with our society's work and organizations to which I invite your attention.

Among the first things to be considered is the increase of our active membership. Could we not with advantage reduce our initiation fee to a minimum sum, or else abolish it altogether? The certificate of membership is the only expense to the society. We have enrolled about two hundred active members; yet, with the number of physicians in the State, there ought to be more than twice as many. The desire is to secure the membership of all reputable homeopathic M. D.'s in our State, and especially those just entering practice. If the young physician does not begin this line of duty early in practice, he is not likely to commence it at all. Let us not place a barrier in his way. The three dollars initiation fee, with the two dollars annual dues, operates to keep out many of the younger members, and really lessens the society's income. Let the initiation fee be nothing, or one dollar at most, and the two dollars annual dues be payable invariably in advance, not only by new members, but by all active members. All similar bodies do this, and why not ours? Then there will be money to pay cash for publishing the transactions, and the tardiness in their appearance will not be so common. The committee on publication will not be continually annoyed by the printer and other creditors. No member should be entitled to a copy of the transactions until he has paid for it. Under the present plan all receive them, and then get their dues if you can.

From this time forward let the standing resolution be adhered to, "that every member in arrears for three years or more be dropped from the list of members," and let it be so amended that no member shall receive the transactions who is at all in arrears. Then those who do nothing will not be an expense to us. There is a provision that all members dropped from the list can be restored by paying arrearages to date of restoration. That more members may take a part in our deliberations, let a by-law be created that no member shall serve on more than one bureau, registration and legislation excepted. Then we can in addition have it always

understood that volunteer papers are welcome under the various bureaus considered. Let the resolution adopted two years ago be made a standing resolution, that papers presented to the society shall be read by synopsis, or in full, not to exceed ten minutes, except the chairman, which shall not exceed fifteen minutes. Long text book essays are of little benefit. We want time for the discussions. The interesting and profitable part of our proceedings is this interchange of ideas. Let the time for discussion be limited to five or ten minutes for each speaker, and no member speak more than twice on the same paper. Much is often lost by allowing papers to be presented and placed on file without a word of comment. Custom, since the organization of this society, has changed the order of business from that adopted and now published in our by-laws. Let this be made to accord to present usage.

Fellow members, I return hearty acknowledgment for the honor conferred in selecting me to preside over your deliberations. Many of you know I have for several years taken much pride in the life of this society. I feel impressed with the responsibility of the present position, but with your aid and kind indulgence we will hope to succeed in making these sessions both pleasant and profitable. Thanking you for your attention, I now declare the twenty-second annual session of the Homeopathic Medical Society of Ohio ready for business.



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To Dr. H. N. Martin

With fraternal

ADDRESS

ON

HOSPITAL AND DISPENSARY CLINI

AND THE ART OF PRESCRIBING.

BY

DR. PROSPER BENDER,

BOSTON, MASS.

Delivered before the Hahnemannsis Societas, B. U. S. M., Feb. 9, 1888.

AN ADDRESS

ON

HOSPITAL AND DISPENSARY CLINICS, AND THE ART OF PRESCRIBING.[1]

By Dr. PROSPER BENDER, Boston, Mass.

[*Delivered before the Hahnemannsis Societas, B. U. S. M., Feb. 9, 1888.*]

MR. PRESIDENT, LADIES AND GENTLEMEN, — I cordially acknowledge the graceful and kindly courtesy which prompted your request that I should deliver an address to you this evening. The task I have undertaken willingly, indeed, though not without some misgivings as to my perfect competence to deal with my subject. It seems to me that some other professional gentleman of more ability might have been chosen for this interesting occasion; but of one thing you may rest assured, that I fully appreciate the honor done me, and will endeavor, with whatever measure of success, to meet your legitimate expectations.

You have generously left the choice of subject to myself. This is an advantage I candidly acknowledge. But you must be fully sensible of the difficulty of satisfying one's own taste in presence of the numerous attractive topics, each, though in a different sphere, making a powerful appeal — presenting, as the French say, *un embarras de richesses*. In view, however, of my pleasant relations with many of you at the Dispensary of the Boston University, and considering, also, the importance of clinical work in itself, I have thought it best to take this for my theme. My efforts to deal with this subject effectively will afford opportunities of describing some past experiences in relation to the selection of remedies which, had I enjoyed earlier, must have saved me much needless study, as well as unsatisfactory professional work.

Without further preamble, let me say that I have always felt honored by your presence during my services at the Dispensary,

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[1] A reprint from "The New-England Medical Gazette."

which, voluntary on your part, more deeply affected our sympathies on both sides. It proved to me, that you appreciated the clinical advantages afforded you, and your quick apprehension of my observations and suggestions impressed me gratifyingly. Indeed, there is no more profitable form of practical instruction than hospital and dispensary opportunities; and allow me to remind you they are seldom available after graduation. While I admit that your training at the University must first be mainly scientific, and also that experience is only valuable when based upon sound principles; yet to fully understand and intelligently apply the rules of art therein involved, you need a subsequent practical course. If possible, you should attend the daily clinical instructions, and take written notes of the cases coming under notice, that you may compare their features and descriptions with those given in your text-books or in the systematic course by the professors of the University. This will lead to profitable reflection and a familiarization with disease, which is so often protean and puzzling in its forms.

At the clinics you behold disease in all its painful and mysterious manifestations. Its striking and often bewildering developments in various constitutions, affected and modified by abuse of remedies, the violation of the laws of health, long periods of neglect, etc., — are abundantly manifest. You receive, thus, lessons moral as well as intellectual, of the highest value. Your physical faculties also become sharpened and quickened; eyes, nose, and ears, all being kept on the *qui vive*. No amount of lecturing, however able and lucid, can teach you to detect the crepitus of a broken bone, the peculiarities of the pulse, the cachexia of the chlorotic or cancerous patient, the hectic flush of phthisis, the gait of the hemiplegic, the fluctuation of an abscess, or the murmur of an impaired cardiac valve. These are things which your fingers must learn to feel, your eyes to see, and your ears to hear. Appeals to the sharpened senses make a quicker, more lasting impression than appeals to the judgment and reason. What you specially need to understand are the every-day cases that fall to a practitioner's lot; and most of these you will meet at the Dispensary.

In all humility, let me revert to my work at the Dispensary. I have essayed there to interpret to you the manifold signs of disease, to teach you promptly to determine the cause, course, and nature of disease, as also its morbid processes, multitudinous phases, with the appropriate treatment, medicinal, hygienic, and dietetic. In other words, I have attempted to supply you with material for thought and reflection, in order to increase your knowledge, and especially to give you such practical hints as I would have greatly valued in my student days, but

which I acquired only after much experience and sifting of the wheat from the chaff.

I hope you will bear with a few further personal remarks on this subject, particularly as they may tend to make our mutual relations still better understood. And first, if you do me the honor of attending the Dispensary during my future service thereat, it shall be my aim to be as interesting and instructive as I can, and even more useful than in the past, if in my power. It is my experience that the teacher is benefited as well as the taught. The solving of difficulties, the illustration of valuable scientific truths, and the recall of precious experience, constitute admirable mental stimulus to the teacher, while affording him that keenest of all moral pleasures, the enjoyment attending the communication of knowledge to his juniors and the honorably ambitious. How gratifying, again, is the thought that such instruction may be made of enormous value to multitudes of our suffering fellow-creatures!

Our calling, ladies and gentlemen, is a very serious one, and I cannot too strongly impress upon you its responsibilities; but there are many privileges to set against those responsibilities. In truth, no occupation presents so many occasions for doing substantial and frequent good as ours. Speaking briefly, you will have opportunities of prolonging, with the help of Providence, valuable lives, and recalling many others from the brink of the grave; while others, again, may be delivered from racking pains and wasting diseases, by judicious, vigilant treatment and ample, suitable care. Such benefits conferred, such glorious results achieved, give full compensation for the drawbacks, difficulties, and hardships to which we are often exposed, including the constant uncertainty of our ability to attend any pleasant or festive gathering, or even obtain much-needed rest. There is, moreover, much enjoyment in the close observance of the marvellous phenomena of the human body, its varied, distressed, and improving conditions — its modes of living and dying. With what interest the true physician watches the disturbances of the otherwise evenly balanced condition of healthy people — the many external causes of disease, of a tangible as well as subtle character, wafted about, or permeating the air, or gaining admission through the lungs or stomach! But the most ennobling and encouraging aspect of our profession is that connected with frequent successful struggles with the fell destroyer, and the immense gratification contingent upon the postponement, for however brief a period, of his ultimate conquest.

In our profession, as in all others, there is but one path to excellence and fame; namely, continuous hard work. As a certain German writer says (Goethe, I believe), "Genius is but another

name for hard work." Be diligent and persevering in the investigation of all that may help to prolong life and give ease to your fellow-beings. Till your mental ground thoroughly, plough well, and sow good seed, and you will garner a bountiful harvest. Such work will surely bring its own reward, — the gratification of knowledge attained, and the consciousness of greater power and opportunities for usefulness.

The true aim and end of medicine is to cure and lessen the sum of human ills; and I doubt not that all of you are anxiously awaiting the opportunities for the exercise of the skill you have so diligently acquired since you entered this University. The study of materia medica may at first prove arid and dull; but you must bring to it all your powers, determined on mastering all necessary knowledge, no less than on learning the best means of its application. We meet daily with men fully equipped for forming an accurate diagnosis and prognosis; but most of them are deplorably deficient when the treatment has to be undertaken. You not only need a good knowledge of the materia medica to reach the status of an able physician, but you also need a reflective, analytical mind, so as to be able to apply your learning to the cases before you. It may take years of earnest and laborious application to familiarize you with it, but its assured possession will yield you the highest gratification. With what delight you will reflect that you have repelled the assaults of the grim tyrant for a time, or relieved some poor sufferer from a world of anxiety and pain! And yet I would not assert that the materia medica should be "the be-all and end-all" of your attainments; for it is most important that you should be acute and successful in forming a diagnosis, skilful in recognizing etiological factors, and in determining a prognosis. I attach the greatest value to a correct diagnosis, the lack of which I have known to occasion errors in treatment, diet, etc., to lead to the prolongation and aggravation of diseases otherwise controllable, with, in too many cases, the premature loss of life. A physician must know the nature of his work, what he has to do, and the best method of procedure. The true key to success is the careful study of each of your cases, taking down minutely all the symptoms, their modalities, conditions, concomitants, etc., and then seeking for the *simillimum* to the phenomena or symptoms presented by the patient. When that is secured, be certain that a cure will follow, if the case be within the domain of remedial possibilities.

In conversation with some of you present this evening, I have noticed a disposition to practise homœopathy in the way I did in the earlier years of my professional life, — basing my prescriptions upon pathological conditions; and I now deem it

my duty to warn you against that course. Such shoals as I have grounded upon, I have known to produce no little dissatisfaction, and have even led some able men to leave our ranks. A bit of my own personal experience may illustrate my meaning. When I began the study of homœopathy, at the earnest solicitation of friends, Hughes' works had just appeared, and they seemed the very works I wanted; but I soon perceived that his recommendations often proved disappointing. At about this time, during the absence of the only homœopathic physician of the place, I was called to attend one of his patients, a child ill of broncho-pneumonia. I carefully read Hughes' works, and prescribed according to his directions, administering aconite first and then phosphorus. But my patient did not improve, when I gave bryonia and tartarus alternately. These medicines, too, failing, I became alarmed, and informed its father, a very intelligent man, that unless allowed to treat the child with blisters, etc., I would discontinue further attendance. To my astonishment he refused, adding, that if I would only study up the case properly, — that is to say, find a medicine to correspond with all the symptoms, — I would cure his child without a resort to medical barbarities. The rebuke seemed severe, and yet I saw some justice in it. I promptly returned to my office, and, after carefully consulting Jahr's Repertory, I handed the parent some ipecac with the remark that, if there were any virtue in Hahnemann's law, it must help the child, and if it did not, I should drop the case unless permitted to act as I deemed best. Now, imagine my astonishment when, next morning, I found the little patient greatly improved, and soon after she entered into full convalescence.

I need hardly say that this lesson was not lost, although I admit that even after it I sometimes lapsed into similar old-time habits. Occasionally, with the aid of Hughes, Hempel, and Laurie I made a brilliant cure, but oftener, when moving solely by these lights, failure occurred. Then, beside, I never felt certain that my prescriptions would succeed: now, however, when I have found a remedy which covers the aggregate of symptoms, I can look my patient in the face, and say, "That will help you;" or, "That will cure you," according to the nature of the case. There is comfort, there is gratification, with such conditions, which if you wish to experience, master your materia medica. Prescribe according to the totality of the symptoms, whatever the name of the disorder, and all will be well with you and your patients.

It may be wise to remember that you often impart your own confidence to the patient, thus securing the help of any virtue in mind-cure, about which so much has been said of late. Did

time permit, I might say something to you on this important subject; for the highest authorities, of whatever school, candidly admit the intimate and mysterious connection between body and mind, the wonderful functions of the brain and nerves in all intelligent action, the closeness and efficiency of their sympathetic relations, with the mischievous action of improper remedies on this fine semi-spiritual mechanism, upon whose healthy operation the intellect and all that is most valuable in life depends. In brief, while discouraging delusion, exaggeration, and all unjustifiable hopes, I would, no matter how appropriate the medicine, enlist the aid of all the faculties calculated to cheer the mind, and encourage normal organic action. The value of healthy, pleasant mental excitement, with due encouragement, should never be overlooked by the physician; and I enjoin you to practise it whenever possible.

Some of you have said to me at the clinics: "The great number of symptoms in some of our cases puzzle us. We search the materia medica for a remedy which in its pathogenesis has all the symptoms of the patient, but after hours of study we find ourselves as far off the goal as when we first began our investigation. What is one to do under such circumstances?" I fully sympathize with you in your dilemma, for many a time I have found myself in the same predicament, and do still occasionally. With the view of assisting you I will give you the benefit of years of study, and tell you how I proceed under such conditions In summing up a case for which I intend to prescribe, I give most prominence, first, to the etiological factor, whether it be a blow, a shock to the nervous system, or the effects of the elements; second, to abnormal or unusual symptoms (the ordinary symptoms in the course of disease are of no importance in the consideration of a case, but the extraordinary or characteristic ones are, and they generally guide to the right remedy); third, the mental symptoms, depression, irritability, etc.; and fourth, the conditions, aggravations by motions or rest, the return of pain at specified hours or periodically, etc.

Many a brilliant and prompt cure has followed the application of the first therapeutical rule. I believe I can best impress upon your memory its advantages by citing illustrative cases of each kind which I published *in extenso* some time ago. The first is that of a lady, aged sixty, who severely injured her spine in a railway accident, four years previous. She was confined to her bed for more than a year after the accident, but was able now to go about, although under difficulties, for the least movement, even the lifting of her hand to the mouth, excited pain between shoulder-blades and in the neck. Her other symptoms, briefly told, were: cold spot between scapulæ, with chills

running up and down the back; dry, teasing cough the moment her head touched the pillow; throbbing in the neck and ears; stiffness in the knees and legs; occasionally severe pains in vertex and occiput; memory impaired; often used the wrong word and the wrong name for objects; diarrhœa from fatigue or excitement; worse in the open air and better in the warm room. Hypericum 6 soon relieved her, and after some months she told me she felt "as good as new."

The second case is that of an Englishman, who, a year before consulting me, ruptured a blood-vessel when attempting to lift a heavy weight, since which time he has had bleeding at the lungs, almost daily, especially if he exercised in the least. Symptoms: bruised pain in lower portion of right lung, aggravated by deep breathing and cough; blood dark and clotted. Arnica 200 soon helped him, and in the course of a few weeks the hæmoptysis completely disappeared.

My third and last case is one of muscular rheumatism of the left arm and hand, with loss of power and atrophy of the muscles; frequent attacks of bilious vomiting at irregular intervals, accompanied by severe gastralgic pains, compelling the patient to "double up" and to roll about the bed, from the intensity of pain; and severe constipation, no stool except by means of powerful purgatives. He had been under professional treatment for nearly a year, without benefit. After close questioning, I elicited the fact that his trouble was occasioned by his being out in a drenching rain, one night. Rhus 3 cured him after a short while.

I can recall at this moment several cases of neuralgia, bronchitis, etc., cured by dulcamara, when the patients had been exposed to damp air; attacks of rheumatism from getting the feet wet, cured by rhus, puls., etc. But again, let me beg you to remember that to promptly cure your patient, you must select a medicine which will not only cover the single symptom, but the totality of them.

As regards the second rule, the relative value of symptoms. Every deviation from the standard of health, in mind and body, manifests itself by symptoms, and the aggregate of symptoms constitutes the disease. To cure the disordered human frame, you must find a parallelism between drug symptoms and those of the patient; but every now and then instances arise in practice when the symptoms are so numerous and conflicting that this appears a hopeless task. Perhaps, if our provings were more complete or thorough, we would find all the symptoms under one medicine to correspond with those of the patient; but as our materia medica and repertories stand to-day, they often confuse and bewilder the untutored practitioner, and

for that matter, the tutored as well. In such cases, the striking or characteristic symptoms of a remedy must determine your choice, leaving out the ordinary ones in the picture of the case. Each medicine has, besides its ordinary, common symptoms, some characteristic or distinctive effect which is peculiar to it. This characteristic or generic symptom may belong to some other or even several other remedies; and when it does, these medicines are classified in one group. For instance, there is an important group of medicines which has for characteristic great chilliness and sensitiveness to cold air; viz., arsenic, china, hepar, mercurius, natrum mur., sil., etc.: and another group which has the opposite characteristic, over-active circulation, with oppression from heat, and relief in the open air, pulsatilla, lycopodium, etc. In that manner you may limit the number of remedies from which to make your selection. When you desire to differentiate between medicines belonging to one group, a study of the common symptoms assists you in the final selection.

Guernsey says, in his "Obstetrics," p. 292, "The totality of the symptoms will often be indorsed by the characteristic symptom on the side of the patient, and the corresponding 'key-note' on the side of the remedy." And this is exactly what I have repeatedly found. Many a time, owing to my failure to discover the "key-note," I have uselessly prescribed; but the moment I recognized it, a new light dawned upon me, and the results that followed were satisfactory. But you must not exaggerate the importance of this law; yet, as I have said, you will frequently find that it will prove a rational guide.

Only the other day a key-note helped me signally. All the symptoms obtained pointed to sepia, and I was about to prescribe it, when my patient said, "During the existence of that pain in the left ovary, the region is very sensitive to the least touch: even the weight of the clothes is painful." This caused me to make further inquiries, when I learned that she could not bear any thing tight about the neck (also sepia), and was always worse after sleep. I then gave lachesis 30 instead, and with the most gratifying results. I remember also succeeding in saving the life of a child which I had given over, its disease being broncho-pneumonia. After expressing my despair of saving the child, the mother remarked, in the midst of her sobs, "There is one strange feature in connection with baby's illness which I have always forgotten to mention. Every time I am putting him back in the crib he wakes up, clutches at my neck, as if fearing to fall." I immediately administered borax 6°, and that child is a healthy boy to-day. I remember also a case of suppressed gout with innumerable symptoms, the principal

being a loose evacuation of the bowels every morning at five o'clock, which compelled a hurried movement to the closet. Sulphur given her in varied dilutions cured.

Another unusual symptom, for example, is the intense thirst of acetic acid in dropsy, without the presence of fever; and an equally peculiar condition belonging to the same remedy, and which illustrates Hahnemann's "alternate action of remedies," is a fever without thirst. Similarly uncommon and striking are the profuse cold sweats of veratrum album, while patient complains of internal heat; the burning skin covered with perspiration, of aconite and opium; the irresistible desire to kiss during the menses, of veratrum; the cold hands and feet while the palms and soles are burning, of ferrum; the dread of motion, fearing it may cause the heart to cease acting, of digitalis; or the apprehension that the heart will discontinue its functions unless he keeps moving about, of gels.; the thirst during the chill period of intermittent fever, of ignatia; the aggravation of pain to the slightest touch, but relieved by hard pressure, of china; the impulse to throw himself out of the window every time he approaches one, of arg. nit.;[1] and many more, which a regard for your patience forbids recalling.

As to the third rule, its value is also undoubted, as I have ascertained many a time. I was called a short time ago to a case of flooding after miscarriage. I had hardly put more than a few questions to my patient, when she interrupted me, snappishly demanding, "Why don't you give me something to help me, instead of sitting down there asking me all kinds of questions? I have no patience with such a doctor as you." There was no need of further inquiries in this case, as I was sure the other symptoms would call for chamomilla; but for the sake of discipline, as well as to be sure of my prescription, I continued my questions. Soon after taking the medicine the severe pains ceased, and the flow diminished. The next morning my irascible patient desired to know what new opiate I had given her which had acted so satisfactorily, and without any unpleasant after-effects. Now, to illustrate the opposite condition, I may state the case of a patient who consults you with tears in her eyes, and endeavoring to enlist your sympathies, for which pulsatilla is generally the specific; that of the sighing patient full of sorrow, with or without cause, which calls for ignatia; and that of the suicidally-inclined patient, although apparently otherwise well, which requires aurum, etc.

Concerning the fourth rule, the conditions of symptoms, this, too, demands careful consideration. The aggravation or amelio-

[1] Twice I have met with this symptom, and both times arg. nit. removed it.

ration from motion suggest bryonia and rhus, respectively; but pray remember, that other medicines have those conditions. Then we have medicines which present both features, aggravation at one time from motion, and relief from it at another (china). The bryonia pains are generally worse during motion, but the lumbar pains of that medicine are often better from motion. Rhus is usually better from motion, but some of its lumbar pains are better during repose. The arsenic headache is sometimes relieved by cold, and sometimes by heat. The hour at which a patient experiences an exacerbation is often a prompt and excellent indication for the remedy. I soon cured a case of sciatica last winter, of six months standing, which presented a decided aggravation at 3 A. M., obliging the patient to get up and walk about for relief, with kali. carb. 12. Some of the minor symptoms made me choose that medicine in preference to arsenic, which also has that hour of aggravation of pains. Many a case of neuralgia of the supra-orbital nerve I have cured with nux, when the symptoms recurred every morning, disappearing in the afternoon. Several asthmatic cases I have relieved with arsenic when the spasms returned periodically at 2 A. M. The heat of the bed increasing suffering, or intensifying the itching of eczema, calls for pulsatilla or sulphur; but with the former, the patient feels relieved from bathing in cold water, while with the latter, he is made worse by it. I could continue describing many more such examples, but they are all doubtless familiar to you.

It is possible that in some cases you may be called upon to follow different rules from those above mentioned. Sometimes the symptoms preceding an illness, the anamnesis, such as profuse or scanty menses before conception or the menopause, constitutional taint or idiosyncrasies, may prove the decisive symptom in the ultimate selection of the remedy. It may also be necessary to make the individuality of the patient correspond with the individuality of the remedy. For instance, calcarea carb. to leuco-phlegmatic subjects, graphites to coarse-grained, large-boned women, nux to the plethoric, sulphur to the biliolymphatic, ferrum to the pseudo-plethoric, etc. Again, you may have to make allowance for the rule, as also for the exceptional action of medicines. And then again it is often difficult to obtain an accurate picture of a case, where there has been abuse of remedies: it is best under those circumstances to give an antidote first, — natr. mur., if quinine has been taken; pulsatilla, if iron; nitric acid or hepar if mercury, etc. If a case does not respond to well-indicated remedies, give a few doses of sulphur or psorinum, and administer once more the *simillimum.*

In support of the several methods enumerated I have facts accomplished in the past and repeated in every-day practice. If you will bear them in mind, your skill as healers of the sick can but increase, and you will become true blessings to your fellows in pain and affliction.

Let me now urge upon you the great importance of obtaining a complete record of your cases, in writing. To record a case well, necessitates a good knowledge of human nature, as well as of disease and of the materia medica. According to the founder of our school, that is the great stumbling-block of practitioners: prescribing is comparatively easy when you have carefully noted down the symptoms. The value of keen discernment, with the power of correctly analyzing or interpreting symptoms as they are uttered by the patient, impresses itself daily upon me with increasing force. As your knowledge of materia medica augments, you will realize that you understand more and more clearly your patient's descriptions of his complaints. Most of you have heard me examine, question, and cross-question patients, so that I need not here repeat the method or formula. You have doubtless noticed how difficult it is at times to avoid putting direct questions, how some patients understate or exaggerate their symptoms for varied reasons, fearing in one case to be thought childish, and in the other that you will not exert yourself sufficiently in their behalf; or they may be unable to describe their feelings correctly. Here we contend with a serious source of mischief.

Patients may tell you they are worse upon motion, and still they will rise and walk about, slowly it is true (pulsatilla); their skin may be very cold to the touch, and yet they keep throwing off the bed-clothes (secale). If we desire prompt and satisfactory cures, we must be on the lookout for all such possibilities. The discerning physician will be able to detect error, and solve what to the unprofessional may seem mysterious: nothing should be considered too trifling to be overlooked, nothing unusual too insignificant to go unnoted. It is by observant habits, by the accumulation of small facts and their due consideration, that the physician becomes acute, industrious, well-informed, and sagacious.

I should also advise you to learn the temper of your patient, his moral and mental habits, that you may enlist the co-operation of other powers beside your medicines. All your faculties must be on the alert in your clinical examinations: you must watch both the objective and the subjective symptoms, their method and manner of progress. Sometimes the expression of the face, as in Bell's paralysis, the fan-like motion of the nostrils, the cyanotic lips, the tortuous, distended temporal arte-

ries, the œdema of the eyelids, will tell the story; by the sense of hearing you will diagnose between pleurodynia and pleuritis, between an organic and inorganic cardiac souffle; by smell you will recognize bronchiectasis, and sometimes an impending dissolution; by touch decide between œdema and changes in the subcutaneous connective tissues (myx-œdema), etc.

I doubt not that much of the ground we have traversed this evening has been already gone over by you, with the aid of your distinguished and able professors; but I hope the reiteration of facts, reflections, and counsels, the products of study and experience in countries wide apart, will help to permanently impress them upon your minds.

I will, before concluding, suggest to you as a means of recreation, as well as social advancement, some pursuit not directly connected with your professional studies, the chief of which, in my humble view or to my taste, stands literature, which, as Sir John Herschel once said, "places its possessor in contact with the best society of every period of history, makes him a denizen of all nations, a contemporary of all ages." And the world never before possessed such abundant, such splendid treasures of literature, — the finest products of all lands. We have a literature admirably calculated to instruct, to refine, to dissipate prejudices, and elevate and expand all intellects, — a blessing both to mind and morals we cannot sufficiently value.

I would also like you to study both or all sides in medicine, to know the reasons for your preference, and the best things our rivals or opponents can advance in defence of theirs. This discipline must widen your views, and give you strong and intelligent reasons for your final conclusions. It will also give you, from the start, a superiority to the merely one-sided practitioners, who are more numerous, proportionately, in the ranks of the old school.

I beg to thank you for your encouraging attention during the delivery of these short and imperfect notes. I hope the facts and suggestions offered may produce fruit in your minds, and help to increase your attachment to your studies and profession. Ladies and gentlemen, I wish you all success in its practice, and that your sphere of usefulness may extend from year to year, bringing you every blessing, so that when your end draws nigh yon may review the past, realizing the aspiration of the poet:

> "Time was when thou, a naked, new-born child,
> Alone didst weep, when all around thee smiled.
> So live, that, sinking to thy last long sleep,
> Thou only smile, while all around thee weep."

INTRODUCTORY

TO THE

.....Forty-Sixth.....

Annual Course of Instruction

IN THE

Hahnemann Medical College,

OF

PHILADELPHIA,

BY

B. FRANK BETTS, M. D.

Professor of Gynæcology.

Reprinted from THE HOMŒOPATHIC PHYSICIAN for December, 1893.

INTRODUCTORY TO THE 46TH ANNUAL COURSE OF INSTRUCTION IN THE HAHNEMANN MEDICAL COLLEGE OF PHILADELPHIA.

B. FRANK BETTS, M. D., PROFESSOR OF GYNECOLOGY.

The opening of this, the forty-sixth annual course of lectures, is an event of particular interest to the physicians and students of our profession, for as the oldest homœopathic college in the world completes another cycle in its history, we naturally look about us for evidences of such an improvement in methods of instruction as will secure to those who are to form an integral part of the profession in the near future, the opportunity to acquire such proficiency in their medical studies as will enable them to keep pace with the rapid advancement made in medical science.

The practical clinical instruction of students has always constituted an important part of the curriculum of this college, and I am glad to be able to report that the out-patient department of the hospital has been much enlarged by the addition of two wings to the building, so that better accommodations can be afforded both patients and students, giving us at least one-third (⅓) more space than before.

This is needed, for the large class of students in attendance last year, with the number of patients seeking medical and surgical treatment crowded the building, although the surgical department had been moved into the basement of the hospital building, along with the gynecological department before the opening of the last session.

You are probably aware that we divide the class into sections and that each section consists only of such a number as may come into direct communication with clinical cases treated by the clinical instructors in the several departments of the dispensary.

These small classes are assigned to the different departments in rotation, and we aim to afford them an opportunity to witness

methods of diagnosis and treatment applicable to forms of disease most likely to be met with in the ordinary course of a physician's practice.

During the past year thirteen thousand three hundred patients have been treated in the out-patient department of the hospital and three thousand five hundred and seventy in the hospital proper.

In the public wards and in the out-patient department, most of the charitable work of the institution is done. This part of the hospital is an important adjunct to the college in the education of students, but in the private rooms, patients are treated by the physicians and surgeons of their own selection without having any communication with the public wards or clinical departments. These are in nowise available for the clinical instruction of students.

The property adjacent to the hospital on Fifteenth Street, purchased for the purpose of establishing an obstetrical department in conjunction with the other departments of the hospital is still unimproved; but plans are being prepared and the erection of an obstetrical pavilion will be commenced as soon as sufficient funds are secured.

In order to give students more time to pursue their college studies, the annual session has been lengthened to seven months, so that instead of closing the session the last of March, it will continue until the last of April. The spring course of lectures will be abolished, as the regular session will extend into the time usually devoted to it. The faculty have under contemplation the establishment of a short post-graduate course, for practitioners, which will follow directly upon the close of the regular session. The week of preliminary lectures before the opening of the course has been dropped.

After this year, the four years' graded course will be made obligatory, so that the students matriculated next fall will be obliged to devote *four years* to the study of medicine before they are graduated.

By recent legislative enactments in several of the States, Medical Licensing Boards, or Boards of Medical Examiners

have been established. In Pennsylvania three separate Boards of Examiners are provided for, the Allopathic, the Homœopathic, and the Eclectic Boards.

They are all under the control of a Medical Council composed of the Lieutenant-Governor with other State officers together with the President of the State Board of Health, and the President of the three Boards of Medical Examiners.

This Council supervises the examinations conducted by the three Boards and issues licenses to practice to those who have successfully passed the examination by the Boards. The Medical Council also issues licenses to such applicants as present satisfactory and properly certified copies of licenses from other State Boards or bodies authorized to grant them.

The Medical Examiners of Pennsylvania will be appointed by the Governor in January next and annually thereafter. Students who are graduated after the first of July, 1894, must be examined and licensed before they can be registered and permitted to practice in this State. The questions submitted to the applicants before the three Boards are to be the same with the exception of questions in Therapeutics, Practice in Medicine, and Materia Medica, which latter, must be in harmony with the teachings of the School of Practice selected by the candidate.

The same standard of qualifications is exacted of the candidates from each school of practice.

By this enactment the responsibility of the colleges is materially increased. Their standard of qualification must conform to the standard of the licensing power or else the diploma will be of no value. Furthermore, the preliminary examination of students must be such as will leave little doubt in the minds of the faculty as to the ability of the candidate to acquire the knowledge necessary to pass the final examination satisfactorily, otherwise the student's time and means may be wasted.

According to the present arrangement the issuing of a diploma to a student is of little account without it carries with it evidence of such acquirements in its possessor as will lead him to entertain a reasonable expectation of passing the examination

of the Medical Board. If the diploma has been granted by a high-grade college it should meet all of these requirements.

I am glad to be able to state that in New Jersey, where the examination is conducted by a mixed board, and all knowledge of the applicant's school of practice is ignored, no graduate from the Hahnemann Medical College, of Philadelphia, has been denied a license since the law went into effect two years ago, although out of a total of one hundred and forty-three examinations, thirty-two have been rejected from other colleges.

Furthermore, from the annual reports I find among eighteen (18) examinations of graduates from the University of Pennsylvania, the oldest and one of the best endowed medical schools in this country, the general average attained was 83.50. From the twelve (12) examinations of graduates from our college the general average was 81.90, but 1.60 below the former. From eight (8) examinations of graduates of the Homœopathic Medical College of New York the general average was 75.96, and from the twenty-one (21) examinations of graduates from the Jefferson Medical College, of Philadelphia, the general average was 74.99; an average of 75 is necessary to pass successfully. My object in mentioning these facts is to prove the statement that the standard of qualification maintained by the Medical Licensing Boards is not likely to be above that of the best medical schools, and that the general average of graduates from this school compares very favorably with that of the best schools in the country.

But, gentlemen, I am far ahead of the theme that interests me most to-night. It is not by the possession of a diploma or a license to practice that you are to secure success in your professional life. Your presence here assures me that you have some knowledge of the efficacy of homœopathic treatment, and that it is your aim to acquire an understanding of this system of practice at this institution.

By careful study and observation, you expect to become skilled in the art of healing. This constitutes a physician.

Other themes may interest you and claim attention, but the

object of paramount importance *must be*, proficiency in the art of healing.

During your college days your attention will be directed, first, to the study of the human organism in health; then, to the human organism—sick; for it is necessary that you should know the well man, well, before you can understand the sick man, well. Upon your knowledge of Anatomy, Physiology, Chemistry, and Histology therefore much will depend.

Later on your attention will be directed to the morbid changes produced by disease. The signs and characteristic features of the different diseases; their diagnosis and treatment must be studied—and just here the paths trodden by the allopathic and the homœopathic fraternity diverge, and it should interest you to know in what important respects they differ.

The opposite school bases its medical treatment upon such a knowledge of pathological changes wrought in the organs and tissues of the body by disease as is obtained by means of physical explorations and symptomatic indications. Whilst the distinctive features of Hahnemann's plan as explained in *The Organon*, consists in basing medical treatment upon a knowledge of morbid disturbances in the *vital or life force* throughout the whole organism, made manifest to us by symptoms and physical signs.

It was to a fuller recognition of the *vital power or life principle* in the individual that Hahnemann directed attention. He never claimed to have discovered this dynamic force, for it had been recognized by medical men ever since Althenaens taught the active principle of "pneuma" as the basis of existence in the earliest days of the Christian era. Neither could he describe it, except as an imponderable, invisible, all-pervading power animating, shaping, and controlling tissue changes within the organism, until the end, when its influence stops, and in death purely chemical laws gain control.

Into man, fashioned from the elements of the earth, typified in clay, the Creator breathed the breath of life and this life principle has been transmitted from individual to individual

ever since. The ovum contains it, whilst it is an integral part of the mother's living organism and the sperm vesicle is endowed with it. Without this principle in both of these organisms there can be no growth—no new formation. When this vital principle present in every part of the living organism is confronted by certain influences which we term morbific or such as are conflicting, encumbering and combatting, the tendency is sickward, or away from a perfect state of health, and symptoms of disease are complained of.

From hereditary weakness in a part or in all parts of the organism the individual becomes more susceptible to the influences of morbific agents. Unhygienic surroundings, over-work, excesses of all kinds weaken the vital force and the disease-engendering influence gains the ascendency.

It is undoubtedly due to the weakening of this vital energy that disease becomes more virulent in some cases than in others, and not as some suppose to an excess in the quantity of the morbific agent.

A man may reside in a pest-house for months and not contract disease, but let him get demoralized, frightened, and run down in health and it will be very likely to gain an ascendency over the health-dealing influences.

The ptomaine that is developed in the tissues from the presence of microbia is inert if the system is in a perfect state of health, but when tissue metamorphosis is weakened it becomes a most virulent element of morbific power, the addition of a single chemical atom to one of its component parts as previously existing is all that is necessary to change it from an inert to a toxic agent in many cases.

Degradation of tissue results in the development of noxious elements out of inert substances under such circumstances.

Kijaintzen of Kiew has demonstrated the presence of a special and peculiar poisonous ptomaine developed in the tissues in consequence of extensive scalds or burns upon the surface of the body.

This substance when isolated from the organism and injected into another person is capable of producing depression of tem-

perature, weak heart action, slow, shallow breathing, diarrhœa, vomiting, somnolence, apathy, stupor, etc.—symptoms characteristic of persons dying from extensive scalds and burns—so that it seems probable that when death is not due to sudden shock it may result from the development of a poisonous principle in the tissues formed from lowered vital action before extraneous septic infection occurs. It is well known that emotional influences act upon the glandular secretions to vitiate them, as when a nursing mother sickens her child by feeding it from the breast after she has been violently angered. It is also said that anger changes the character of the saliva in some mysterious way so that it produces serious results when introduced underneath the skin by biting.

As an illustration of the wonderful influence of this life principle *in health* I might allude to the production of the normal temperature in the human organism. Whether this function is under the immediate control of a separate nerve centre or not, the production of heat up to a certain standard as well as its dissipation at other times under varying temperatures of the surrounding media is a most wonderful illustration of this controlling influence in the organism which amounts almost to intelligence. Imperfect control over tissue metamorphosis not only favors the development of toxic agents or poisonous principles but leads to the development of fever in acute cases, and to new growths in the tissues such as tumors and mal-formations under other conditions. In the latter case we see only the effects produced by the change in the vital force, yet long before the tumor can be detected or the inflammatory swelling develops the system is disturbed and symptoms are complained of. These may seem to have had no connection with the pathological product which we are able to detect later, for often these disturbances are trivial and apparently require no particular treatment, yet from the fact that children subjected to homœopathic or symptomatic treatment during their growth and development are less prone to develop these tumors in after life than others, we may infer that much that might have developed has been prevented.

A person may suffer from intense neuralgia without any pathological change in the nerve trunk or its centre of origin, and yet in time the tissues supplied by it, waste, the hair turns gray, the skin may become inflamed or atrophied. If we can cure the symptomatic evidence of disturbance in the nerve we prevent the after effects of its functional derangement.

The change from static to a dynamic condition of the nervous system by imponderable, undiscovered, and in every way inappreciable influences is well illustrated in some cases of spasmodic asthma in which an attack may be induced by the slightest change in telluric influences as by a journey from one point to another only a few miles distant.

The influence of malarial poisoning upon the vital forces of the organism is most remarkable, yet this poison is imponderable, invisible, and absolutely unknown except from its effects upon the vital force. I think that these illustrations are sufficient to prove that medical treatment should not be based upon a knowledge of pathological changes in the organs and tissues of the body or the evidences secured by physical exploration alone, but upon symptomatic indications afforded by disturbances in the vital force. It is the change effected in the vital energy which gives us a complete picture of the diseased condition to which we must apply our art of healing. As this change extends to all parts of the organism—even the mental symptoms of a sick man are often of importance. To this changed condition, this deviation from health, we apply remedies according to the homœopathic law.

When disturbances in the vital activity of the organism have resulted in the development of *new* growths with structural elements *unlike* those of the tissues in which they are found, constituting malignant tumors, all medicines fail to effect curative results. These conditions are beyond the control of normal, healthy vital action. Methods of diagnosis have to be studied and carefully pursued to enable us to distinguish the character of these diseases, and surgical means have to be resorted to, to effect the prompt removal of all such obstacles as interfere with the application of *our* art of healing; but through all our ex-

perience in the treatment of disease we must be ever mindful of the presence of that vital force which is in every living cell and tissue element, and constitutes the only real difference between a human being alive and the same being dead. Its action may be perverted, but until it ceases in death we may aim to influence it for the improvement of tissue metamorphosis by homœopathic medication.

An eminent authority we all respect, one who is known the world over, remarked in an address before a number of medical students of the opposite school as follows:

"The materialistic conceptions students imbibe often make them look upon man as a mere machine on which to work with knife and saw, and into which he is to cast with more or less thought his drugs, but the soul of man dwells in this house of clay," and the principles of life build and fashion it at every stage of its existence; "we deal not with the *bodies* of men alone; woe to them and their physicians if this be their definition of medicine. Men's souls, men's lives, their secrets and aims, come all within the range of our perception."

The same author says: "Alas! how little are the counted gains of the long generations of our guild who have faced fairly the problem of life." I might quote many paragraphs from the works of standard authors of the other school to show the dissatisfaction felt with the old methods of treating disease. "We dislike to confess," says one, "that there is *no direct* treatment for internal pathological conditions, and we *therefore* eagerly seize upon whatever is presented to us for trial, *no* matter whence it comes. The antipyretics were a great innovation at one time, now the same who used them then, say, 'don't touch them.' We used to believe that the salicylates were almost specific for rheumatic poison, now we learn that they act as anæsthetics for rheumatic pain, but have no permanent curative effect, indeed some claim that they increase the tendency to renewed attacks. Binoxide of manganese is lauded for amenorrhœa; soon many try it, but are disappointed and it is dropped."

"In the treatment of cholera everything has been suggested,

but little scientific advance has been made." Russia has lost over two hundred thousand of her inhabitants from this disease during the last epidemic, and in Austria the people have resisted the treatment which did not cure a single member of whole families, whilst patients hidden away recovered, so that it became necessary to afford military protection to physicians practicing in the infected districts.

Bacteriology has afforded us the most wonderful facilities for the *prevention* of disease, and nothing has been discovered that has shed more honor upon the medical profession than this. But we quote from the *Medical Record*, of New York, which says, " whilst we are as much interested in the discovery of new germs as in the discovery of a new comet, or latest unearthed mastodon, which are interesting as facts, we find they have no special value to us in curing disease, for no parasiticide has been discovered that is absolute and certain in its results when administered to man."

Tuberculin has proved inefficient, and many such experiences have been delusive, so that the profession has had to turn back to old methods of treatment again. The constant association of microbia with any or all such diseases is but one fact in connection with them ; and such a discovery is to be regarded merely as a step forward, to be followed by others, which will represent not only an advance in our knowledge of the nature of disease, but of the processes of the hidden vital power as well. Disappointment in methods of treatment must always follow, without we take into consideration the fact that conditions of ill-health are dependent upon disturbances in the vital powers of the organism, and disturbed vital action must exist before microbia can produce their most serious toxic influence. In animals subjected to experimentation it is developed when they are wounded or subjected to unnatural influences. If their powers of resistance are normal they can combat the influence of microbia. With diminished powers of resistance the same phenomena may sometimes develop without the presence of microbia.

Pus is not always to be regarded as of *infectious* origin, for

there are pyogenic agencies, like Petroleum, Turpentine, and Croton Oil, which introduced into the body under certain conditions of ill-health, produce suppurative inflammation without the association of microbia. If we base our treatment upon a mere supposition respecting the nature of a disease we must often be led into error.

But I am not sitting in judgment respecting methods of treatment; I am dealing with facts and elucidating them by comparisons, for upon these we must base both our faith and practice.

An illustration of the extreme chemico-vital treatment of disease as distinguished from the dynamic treatment advocated by Hahnemann is afforded by the administration of alkalies in order to increase the oxidation of fats to diminish obesity. Scurvy is believed to be induced by a deficiency of potash salts in the food, hence the remedy for scurvy would be to supply this deficiency; but it is found that these salts are not all that is required to re-establish the health. Rheumatism is believed to be produced by the formation of an excessive amount of lactic acid which is supposed to have an affinity for certain tissues and incites in them rheumatic inflammation and *alkalies* are given to neutralize this acid and protect the tissues. The dynamic treatment would restrict the excessive formation of lactic acid. It was formerly taught that when iron was given for "anemia," it was drawn by some occult process directly into the blood current to make up the deficiency existing there, but it is now known that iron salts cannot be absorbed and taken into the blood. Dr. Simon Baruch says (*Medical Record*, June 3d, 1893, p. 695): "The idea that mineral agents can be directly supplied to the blood is exploded. The iron contained in the human system only amouuts to from fifteen to forty-eight grains, and in the worst cases of anemia the amount of iron lost is only from three to four grains. This quantity can be furnished by a single pound of good beef," hence it is not the mere presence of iron in the blood that is needed but its dynamic influence.

Hahnemann reached the same conclusions nearly a century ago.

It is like fighting the wind to be aiming at pathological conditions in disease. We must select an agent which will influence the vital principle, so that more healthy action may be attained when we treat the sick.

From the internal administration of materials called drugs we are able to produce a *series* of influences upon the organism, influences dependent upon:

First—The physical properties of the drug.

Second—Physiological influences, and

Third—Dynamic or curative effects.

For instance, if we should administer a mass of silver nitrate, we get its mechanical effects, if it is large, hard, and irregular in outline; its chemical effects resulting in the superficial destruction of tissue; its physiological effects upon the kidneys, liver, and heart to produce fatty degeneration; its curative, dynamic effect, when we apply it to ulcerative surfaces as an excitant of the tissues to a healthier action, or when we give it in small doses to check the pain and vomiting of chronic inflammation or chronic ulceration of the stomach as recommended by Ringer, and to relieve flatulent dyspepsia, purulent ophthalmia, etc., as is done by the homœopathists.

In order to obtain the curative aid it is capable of affording, it must not be used in large masses but dilute so as to avoid the manifestation of its physical, chemical, and purely physiological effects.

The same is true of all drug action.

By something more than a coincidence during Hahnemann's time or toward the close of the last century the human mind reached the great principle of the indestructibility of matter. Prof. E. L. Youmans, in an article entitled, "A Terse Statement of the Doctrine of Forces," says: "What the intellectual activity of ages failed to establish by all the resources of reasoning and philosophy was accomplished by the invention of a mechanical implement, the balance of Lavoiser. When nature was tested in the chemist's scale it was first found that never an atom is created or destroyed; that though matter changes form with protean facility, traversing a thousand cycles of change,

vanishing, and reappearing incessantly, yet it never wears out or lapses into nothing. This age will be memorable in the history of science for having demonstrated that the same great principle applies also to *forces*, and for the establishment of a new philosophy concerning their nature and relations. Heat, light, electricity, and magnetism are now no longer regarded as substantive and independent existences, subtile fluids with peculiar properties, but simply as modes of motion in ordinary matter, forms of energy, which are capable of mutual conversion, imponderable, invisible, and indestructible. Heat is a mode of energy, manifested by certain effects. It may be transformed into electricity, which is another form of force producing different effects." Magnetism resulting from an induced current of this electricity passing near a piece of soft iron is another form of energy, all subtile, invisible, and imponderable, governed by a law characterized by Faraday as "the highest in physical science which our faculties permit us to perceive, the most far-reaching principles that adventuring *reason* has discovered in the universe," yet one which the physician is dealing with each day he lives, to prescribe for human ills.

"Its stupendous reach spans all orders of existence. Not only does it govern the movements of the heavenly bodies, but it presides over the creation of the constellations; not only does it control those radiant floods of power which fill the eternal spaces, bathing, warming, illumining, and vivifying our planet, but it rules the actions and relations of men, and regulates the march of earthly affairs. Nor is its dominion limited to physical phenomena; it prevails equally in the world of mind, controlling all the faculties and processes of thought and feeling, originating all physiological phenomena by which our organisms are kept alive. The star suns of the remoter galaxies dart their radiations across the universe; and, although the distances are so profound that hundreds of centuries may have been required to traverse them, the impulses of force enter the eye, and, impressing an atomic change upon the nerve, give origin to the sense of sight. Star and nerve-tissue are parts of the same system. Stellar and nerve forces are correlated—nay, nerve sensa-

tion awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitude of space and time."

Each drug plant or chemical product we use has stored within it its particular dynamic force. If we liberate it, it is not wasted, but under favorable conditions it is correlated in the human organism. To make use of this force we must control it so that it can be received into the organism in the most suitable manner. Thus we extract the active principle from the medicinal plant or finely divide the chemical product. The gross formation contains it, but this is only the storehouse; and to those of us who need that which is within, it is but a hindrance and obstacle which we have no need of, except to preserve the rich treasure until such time as we may call it forth for use. The division of matter does not destroy the material nor the force that dwells within. If you break the magnetic needle in twain, each part is a magnet still; and if you sever it into a thousand parts, each part will arrange itself under favorable conditions so that it points unerringly north and south. What a lesson we can learn from these things! We are as dumb animals if we see nothing beyond the gross materialistic form of objects; and yet "all these higher realities are but faint glimpses which science has obtained in the dim dawn of discovery of the glories of a future existence. They are but pebbles gathered from the shores of the great ocean of truth compared with the mysteries still hidden in the bosom of the mighty unexplored."

I shall not enter into a discussion of the homœopathic law of cure; I want to allude only to the homœopathic method of using medicines which is closely allied to the law. I want to elucidate the idea that the curative properties of medicines may be developed by the process of trituration, succussion, and division. Within certain limits this division of matter makes them more potent as curative agents, empowering them to act in conjunction with the dynamic, invisible, imponderable, vital force within the human organism without hindrance. We aim to eliminate from drug action the physical, chemical, and physiological effects

by division of matter. Drugs are then said to be dynamized. The extent to which the division of matter is to be carried in order to eliminate these effects and develop the dynamic power is a point which must be left for experience to determine. As matter is never lost nor force annihilated in matter, it makes but little difference, perhaps, if only the process is carried to the extent of the elimination of all the effects the *material* of the drug is capable of producing except the *curative dynamic influence.* The system is least burdened by the smallest curative dose, and overdosing by the too frequent repetition of the medicine is to be guarded against as much as overdosing by the administration of too large a quantity of the drug.

12

HOMEOPATHY.

The Principle Established—Its Past Hindrances and Present Encouragements.

ADDRESS OF

HON. MONTGOMERY BLAIR,

PRESIDENT OF THE

National Homeopathic Hospital Association,

OF WASHINGTON, D. C.,

TO THE ASSOCIATION.

JUNE 7, 1882.

WASHINGTON, D. C.:
RUFUS H. DARBY, PRINTER.
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ALFRED W. WYMAN.

ADDRESS

LADIES AND GENTLEMEN OF THE ASSOCIATION: It may be supposed that I ought not to have complied with the request of your trustees to address you on this occasion, because I have not the knowledge of medicine to entitle me to a hearing on the subject. This would be true if I were expected to give instruction upon any branch of medical science. But that would not be appropriate to the occasion. I shall speak of the subject only in its general aspects and refer to facts with which the public is conversant, which put the Hahnemann law beyond dispute, explain the hindrances to its recognition in the past, show its present rapid progress, and make its general acceptance at an early day certain. I shall also endeavor to impress the importance of our enterprise upon the friends of the cause.

The proper medical treatment of the sick has always been recognized to be a subject of the greatest importance, and as civilization advances it engages more and more the attention of all intelligent minds, and a continually increasing number of persons devote their lives to the study of the many and increasing number of sciences which enter into it. In our day the number has become vast, and the learning devoted to the subject greatly exceeds that of any former age, and the results are wonderful and gratifying. But whilst there has been a great advance in the learning and skill given to the medical profession and the medical mind has shared the liberalizing tendency of the age, it is still true of our age as it is of all others, that reforms and changes in systems depend more upon the unlearned many than upon the learned few. There is in all callings, and what are called the learned professions are no exceptions, a professional bigotry which rejects change till forced upon them by popular pressure. This is because men of all classes are prone to consider their own interest and power rather than the truth. The politicians of the different parties in Congress could as well be expected to abandon the ideas with

which their power is identified, or the priests of a false religion to give up their idolatry, or the old lawyer his *quid dits*, as that the old doctor should surrender his *nostrums*.

It is selfishness which creates bigotry, and men who are trained for a calling and who are successful pecuniarily, or have attained position or power and consequence in it, or hope to do so, can seldom be induced to give up the system in which they have been trained and through which they derive emolument or power, however false that system may be until they are made sensible of it by outside sentiment. They have a property in their system which binds them to it as strongly as the ownership of land and bonds bind a man to such property. Hence to propose to an allopathic doctor to consider whether homeopathy might not be a better mode of treatment than his practice, is like proposing to him to consider whether some one else has not a better title than he has to his house or carriage.

Occasionally, indeed, we hear of men whose love of truth enables them to triumph over these powerful hindrances. Dr. John Franklin Gray, who has just passed away in New York, was one of these. Having become persuaded of the truth of homeopathy, he did not hesitate to avow his conviction and to act upon it, although it was attended with the loss of a valuable practice and for the time seemed to close a brilliant career. But gradually the people lifted him from poverty and contempt and compensated him with wealth and fame for his devotion to truth. The prosecution and proscription given to the Christian doctrines by the priests and Levites is reproduced in our day by the teachers and leaders in all departments of human life towards any teacher of new doctrine, modified only by the changed circumstances of the age; and it is not until the new teacher finds support and backing among the people sufficient to force the doctrine upon the attention of the old school that they will give it any quarter.

Homeopathy has been undergoing this ordeal for nearly a century. It does not matter that homeopathy was like that of Harvey and Jenner, the discovery of one of the most cultured minds of the medical profession. It was sufficient that it was the announcement of a new principle which revolutionized treatment to make it repulsive to the fraternity for the time being, and to cause them to make war upon it and upon the discoverer and his disciples *a l'outrance*.

Hahnemann's history shows that the medical high priest shares fully the venomous and vindictive spirit of the religious high priest. They could not take his life. Happily the day has passed when bigotry of any kind is permitted to assuage itself with the blood of its victims. It can only slay them by war on their character and pursuits in life. The medical bigots of Hahnemann's day, and even of our day, thus pursued him and still pursue him and his disciples relentlessly. The resentment of the property holder against the communist and the burglar is not more vindictive. Of course no investigation has been made or can be made of the truth of the principle asserted by the homeopathists by men animated by such a spirit, and the fact that no investigation of the subject has been made by them is admitted by the *Medical Record*, a leading organ of the regular brotherhood. Thousands of volumes have been written by men of the highest personal character and of the highest attainments in all branches of science to sustain the theory and practice of homeopathy, and giving the concurrent testimony as to provings made in all parts of the world, and showing that the principle which underlies their system has been arrived at by induction from a vast accumulation of undisputed facts. But this testimony is not investigated. No attempts have ever been made by the regular brotherhood to show that the experiments made by the homeopathic school were not fairly made or that the results were not truly reported, or that the law deduced from the facts accumulated by them during the past century is not demonstrated to be a true law.

The investigation made by them is made only for the purpose of criticism, and to get a sufficient smattering of the subject to enable them to turn it into ridicule, and to present to their readers such gross misconceptions and misrepresentations as that given to the public by Professor Palmer in the April number of the *North American Review*.

Professor Palmer certainly knows that he misrepresents homeopathy and does injustice in speaking of Hahnemann and his disciples as charlatans. Such utterances are now regarded by most intelligent people merely as manifestations of imbecile spite towards the advocates of a triumphant cause. For this reason the trustees of the medical college in which he is a professor some years ago prohibited him from repeating them from his chair, and the wonder is that any maga-

zine of character will now give vent to the malice which the trustees have so long suppressed.

It is manifest to all intelligent observers, that the time is rapidly approaching when the faculty will be forced to consider homeopathy with some other purpose than to rail at and ridicule it. The action of the New York State Medical Society authorizing its members to consult with homeopathic practitioners, the admission of the *Medical Record* that the Hahnemann principle alone makes therapeutics a science, the abandonment of bleeding and purging, the reduction of doses by the allopathies and their administration of homeopathic remedies to the extent now common among them, are concessions to the growing public sentiment in favor of homeopathy, which show that a great revolution is at hand. It is impossible to overestimate the importance of this change to the human race, for when all the learning and genius devoted to medicine in our age shall by this change be directed to the application of the Hahnemann principle, medical science will advance to a degree of usefulness and of popular confidence which it has never yet attained.

It is the acknowledged empiricism of the profession which fills the apothecary shops with quack medicines, and they can only abolish quackery and deserve and receive the confidence of the people by themselves accepting and applying a principle in treatment. If homeopathy was only what its opponents represent it to be, the administering of infinitesimals which they contend can neither help nor hurt, it would not be more ridiculous than allopathy. Both would be systems of empiricism and we should have to rely upon the results as tests of superiority. We could not assume upon *a priori reasoning* that drugs in big doses would cure better that drugs in infinitesimal doses. No medical substance is traceable in the waters of some of the most famous springs in our country. The water of the Hot Springs of Arkansas is found to be a specific for the most dreadful diseases that flesh is heir to, and hitherto without remedy, and the Eureka Spring is thought to be effective in cancerous affections. The Summit Spring in Maine and the Gettysburg Spring in Pennsylvania, are also found to be restoratives in many cases. In neither of these is any medical substance traceable by analysis. Yet it is certain that these waters produce positive remedial effects. But the evidence of it is

not stronger than that such results are also produced by the administration of drugs in what are called infinitesimal doses, and they are quite as probable in themselves as the cures wrought by the infinitesimals contained in the waters of these celebrated springs.

And tested by no other standard than well-attested observed results, the infinitesimals would certainly be the better system than the allopathic. Sir John Forbes, the Queen's physician, in his treatise entitled "Nature and Art in the Cure of Disease," speaking for the allopathists, acknowledges that they know of but one specific, quinine, and he says further that there is such uncertainty as to the effects of their other remedies and that there is so little reason for thinking them beneficial, that of every 100 cases of recovery, it may be safely assumed that 99 would have recovered without any medicine at all. Sir John is at the head of his profession and a man of elevated character, and gives a candid expression in his book to the results of a long experience and a fine judgment. Against this the different idea which largely prevails in his school that art is everything and nature is nothing in disease will go for nothing.

And if we accept Sir John Forbes' judgment as to the uselessness of allopathic drugging, for that is what it amounts to, it follows necessarily that there is no justification whatever for it, and that it is a great error to subject a man already feeble from natural disease to the additional danger and suffering of an artificial disease caused by administering heavy doses of drugs, and that it would be altogether safe to leave the struggle for life to nature's forces unimpaired by violent remedies.

Hence homeopathy would be plainly preferable to allopathy if it were assumed to be altogether inert. But it does not follow because homeopathy is harmless, and no reason can be given for its effectiveness that it is inert. No explanation can be given for the effectiveness of the waters of the springs above mentioned. Nor could we explain them if able to show that they corresponded with and proved the Hahnemann law. We cannot explain gravitation. And it is not necessary to be able to explain either law to enable us to apply them to useful purposes.

And whilst we cannot explain the existence of this or of any other natural law we can see that it is not repugnant to any known law, but harmonizes with them all. Thus we know, that a push given to one who is walking or running, in the same direction, checks his movement, and if repeated will arrest it; that grief is assuaged by sad and sympathetic music or language, not by gay music or sprightly talk; and Shakspeare makes Petruchio tame his Catherine not by re-repression, but playing the shrew himself. And it may be said without irreverence that the soul of the sorrowing, men are ministered to in like manner by the "Man of Sorrows who was acquainted with grief." There is, indeed, certainly reason for thinking that the power to heal body, mind and soul must be assimilated to their affections. This seems to be the principle which pervades human nature.

And having found as a fact that certain medicines when administered in large doses produce on certain organs in health symptoms resembling those of certain natural diseases we can understand why minute doses of the medicines will affect these organs when diseased, although the doses are smaller than would be operative in health. This is because the susceptibility of the organ is so heightened by the disease as to make it sensitive to a quantity of medicine which would not affect it in health, just as the smallest ray of light which would not affect the eye in health, becomes painful when the organ is inflamed.

This analogy may aid us in conceiving how minute doses may be harmless because too small to affect the healthy organs, and yet when applied to diseased organs may be helpful because the disease renders the organs peculiarly sensitive to the medicines which affect them in health, and the proper medicine in the smallest quantity may therefore affect and produce reaction on the organs against the disease by which it is affected.

But it is not necessary to explain how this slight and safe intrusion of an analogous affection upon a diseased organ causes reaction by the vital forces and facilitates recovery and possibly saves life by calling them into action before exhaustion. It is enough that it has been ascertained with almost absolute certainty by the systematic and close observation of multitudes of conscientions and skillful observers that this is the effect of this delicate and

scientific mode of dealing with the vital powers. And the testimony to this fact by six thousand educated physicians in the U. S., and the intelligent millions treated by them, affords the strongest presumption of its truth, whilst its rejection by the great majority of physicians and people, equally intelligent and conscientious, affords no presumption to the contrary because they refuse to investigate the subject. By the logic of the law as administered by courts of justice in dealing with the practical affairs of life, a fact is held to be established by credible testimony even though it be testified to by few persons compared with the numbers who not having witnessed the fact maintain a contrary opinion. Such opinions go for nothing before judicial tribunals, and so to all reasonable, practical, and candid minds, the concurrent testimony of 6,000 educated physicians throughout the country who are daily acting upon the Hahnemann law and the millions treated by them should be conclusive against the mere pre-conception of any number of men however learned, able and conscientious, who refuse to consider the subject at all. To the unskilled nothing is more incredible in itself than a telegram, but we all read in the morning papers the events of yesterday in the remotest parts of earth, without doubting that the words came from those parts. But the manipulation of the life forces by the Hahnemann law is scarcely a more delicate process than that of the electric fluid by which this information comes, and the fact that such manipulation can be had is not more incredible in one case than in the other, and hence it is not less irrational to reject the positive proofs of the operation of the Hahnemann law than it would to refuse to read a telegram. Having stood the test of human scrutiny for near a century, and having steadily gained adherents whenever it has been investigated, without losing any, it may be safely stated that no physical law beyond the range of exact science can be regarded as better established than the Hahnemann law.

It seems to me to be especially incumbent upon the millions of our countrymen and countrywomen who recognize this truth, to furnish the necessary means to demonstrate it here, and aid in diffusing its blessings by the establishment of the National Homeopathic Hospital in the Federal Capital.

The transient and representative character of the population of this great and growing city makes it both the place where a greater necessity exists than elswhere for hospital accommodations, and the place where the knowledge of the rapid and sure relief which homeopathy affords will be most rapidly and surely disseminated among men.

The wise forecast of the benevolent Smithson sent the fruits of his life-labor to Washington as the center whence useful knowledge might most surely and certainly be disseminated among men. With the prophetic insight given by his profound sympathy with humanity, he foresaw that Washington, where the representative people of the continent would gather, and to which the civilized world would look, would be the point from which the truth which most concerned mankind could best be disseminated. And certainly no truth more nearly concerns the physical well-being of men than Hahnemann's simple law. It is natural that woman, the ministering angel when pain and anguish wring the brow, should take the lead in this blessed work ; and nobly have they performed their part in it. It will not now be long before through their indomitable energy alone, the enterprise will become an accomplished fact. But it is, as its name imports, a national enterprise, and the women of America who are in sympathy with their representatives here on this subject, will aid them, I am sure, if they are appealed to.

APPEAL.

It is proposed to establish in the city of Washington a NATIONAL HOSPITAL, in which Homeopathy shall be the rule of treatment, but where physicians of other schools may be called in should patients so desire. With trained nurses acting under the supervision of a Board of Lady Managers, composed of ladies of the highest rank in society, it only needs that a suitable building should be provided and furnished to put the institution in immediate and successful operation.

Such an undertaking appeals strongly to intelligent benevolence. Nowhere are such institutions so much needed as in Washington, and no other city is so illy provided with them. The population is essentially a population of sojourners, consisting, for the most part of the Executive, Legislative, and Judicial officers and contractors of the Federal Government, their families and servants, and persons otherwise associated with them and supplying their wants; persons in the city for the winter, and still more transient visitors. If taken ill there is not a hospital in the city where these people could be treated Homeopathically if they so desired.

A society so constituted is peculiarly in need of an institution for the care of the sick, and the men and women who have associated themselves for the establishment of the NATIONAL HOMEOPATHIC HOSPITAL in the city of Washington know from observation and experience the great need there is of such an institution here in the Federal Capital, and earnestly appeal to the friends of Homeopathy throughout the country to lend us a helping hand at this time. Our secretary, Dr. C. B. Gilbert, is authorized to receive subscriptions to the Hospital fund. From one dollar and upwards will be thankfully received and duly credited to the donor.

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SECTION 12. *And be it furthe enacted*, That all Acts or parts of Acts inconsistent with this Act are hereby repealed.

SECTION 13. This Act shall take effect immediately.

R. J. MCCLATCHEY, *Chairman.*
J. C. BURGHER,
B. W. JAMES,
R. ROSS ROBERTS,
JNO. K. LEE,
Committee on Charter.

1872

ANNUAL ADDRESS.

The Scientific Development of Medicine.

BY W. JAMES BLAKELY, M. D., ERIE.

Ladies and Gentlemen:

At the annual meeting of our Society in your city last winter, the partiality of my fellow-members decreed that I should, at this meeting, fulfill the time honored custom of delivering the public address. In the annual appointment of one of our body to appear before a popular audience and discourse upon subjects medical, we differ somewhat from the customs of the societies of the allopathic branch of the profession, who, either considering that the public need no enlightenment upon medical subjects, or having nothing to say, or not desiring to tell that which might be told, confine their orator to some strictly scientific subject to be delivered only before the members of the scientific body which appointed him. We, having nothing to conceal, but everything to unfold, not desiring "to hide our light under a bushel, but that it may shine before all men," gladly seek the public ear, and having obtained it, freely explain our doctrines and our practices, confident that our system needs only investigation to secure belief, and our practice only a fair trial to obtain not alone admiration but adoption. And we secure this belief and this

Note.—The Annual Address was read by Dr. Thomas Moore, Alternate Orator. Previous to the reading, Dr. Moore said:

Ladies and Gentlemen:

I appear before you to-night in the unenviable position of a substitute and an apologist. The orator of the Society, my esteemed friend, Dr. Blakely, of Erie, has been most unwillingly detained at home by sudden and serious illness in his family. By a vote of the Society I was instructed to read the address which he had carefully prepared and has forwarded.

I shall now proceed to read the "Annual Address," craving your indulgence on my own behalf, and asking your kind attention to the production of our absent friend.

admiration and this adoption by no vain sophisms, we win this confidence by no finely spun theories upon the causes of disease and the action of medicines, but by plain and simple facts which even to the unlettered are so apparent that they are not denied, but which to the intelligent and the educated are constant sources of admiration and gratitude. Seeking, then, investigation into our doctrines and practice, we desire to disseminate, by every means in our power, the knowledge of one system of cure, and the present is one opportunity of which we avail ourselves to enlighten as well those who have witnessed the practical exemplification of our doctrines as those to whom the subject is still new. And this is also the more necessary since our doctrines and practice are radically different, in every particular, from any which have heretofore prevailed, and because we have nothing in common, in so far as concerns the practice of medicine proper, with any school or system of medicine which exists or ever has existed. These peculiarities, therefore, we desire to submit to an intelligent public for consideration and examination. We claim to practice under a higher law in medicine, and yet one that is not new, but which was for ages concealed under the theories and sophisms which prevailed during two thousand years, until rescued by Hahnemann, and proclaimed and maintained by him with such vigor as to command investigation, and, from many members of the profession, belief; notwithstanding an opposition unparalled in the history of science. The addresses which are annually delivered under the auspices of the various societies of our school, embrace a wide variety of subjects, each speaker choosing that which seems to him best calculated to convey to his audience the truths he desires to impart. For your entertainment this evening, and I trust for your enlightenment, I have chosen to speak to you upon "The Scientific Development of Medicine," and I shall endeavor to show you wherein and why this has hitherto been retarded, and the means through which alone it can be effected.

To thoroughly consider this subject we should go back into the dim and misty past of almost forgotten ages, to the time when five hundred years before Christ, Pythagoras and his school of philosophers and naturalists wrested medicine from the

hands of the Pagan priests by whom it had hitherto been monopolized, and who had shrouded it in the mysteries and mysticisms of their religious rites. We should then follow downward through the different ages, carefully noting its history, its changes and alterations, its theories and its discoveries and improvements. But unfortunately the history of medicine during this long series of ages, presents more of change than improvement, more of alteration than of discovery, and I would but weary you in tracing for you the ever varying theories which were successively proclaimed and adopted, for however contradictory and absurd they might be, they nevertheless found numerous adherents and ardent defenders.

But the medicine of the eighteenth century possessed all that was valuable in the ages which preceded it, and a consideration of its condition at that time will give us all the knowledge which could be gained by a more extended survey. The study of the anatomy of the human body had long been prosecuted in the only way in which a knowledge of it can be obtained; physiology or the science of life, was probably as far in advance as were any of the kindred branches of learning, and chemistry, divested of alchemystic traditions and practices, was rapidly assuming a position as an exact science. Surgery, wrested from the hands of barbers, to whom it had hitherto been left by physicians, already gave promise of a brilliant future. To medicine alone, to which all the other branches of medical science are merely subservient, remained the disgrace of having scarcely advanced beyond the crudities of primitive ages. All the theories of centuries, and all the discoveries in other sciences, had failed to afford to the physician any certain means for the cure of even well-known and accurately described affections, but left him utterly powerless in new and unknown diseases. The causes of this deplorable impotence of the medical art lay in the misdirected efforts of physicians, and in the erection of systems of practice upon ideas utterly false and untenable.

The medical practice of that day was divided into three systems or schools, the Physiological, the Empirical, and the Expectant. The name of the first is equally suggestive of its principles and of its method of practice. Is researches into the

functions of the organism in a state of health were thorough and exhaustive, and in disease it attempted to assist their disordered action by chemically acting medicines, which were supposed to so affect the internal organism as to supply the places of its natural juices and fluids. It also attempted to imitate the courses of Nature, not remembering that there must ever exist a wide difference between a natural act of the organism in attempting to rid herself of an offending body, by a self-instituted revulsion within herself, and an attempted imitation from without, under circumstances perhaps entirely different. "It searched after the absolute power and nature of the remedy, and after the so-called physiological effect, that is, the mode and manner by which the substance and vital power of the organism is altered," (Henle.) As has been eloquently and truthfully said of its physicians: "With microscope and crucible in hand, they expect to be led by physiology to the laboratory where the vital forces spin the thread of life, and to lend a helping hand, as they understand it, in case the functions should not be carried on to suit the judgment of the observing creature. If the stomach does not secrete as much gastric juice as it ought to do, they put in a little muriatic acid to help it along, on the principle that muriatic acid has the same dissolving properties as gastric juice when out of the stomach; and yet they might know that there must be a vast difference between gastric juice and muriatic acid; for gastric juice is an organic product of the vital forces, and if no longer subservient to the supervisory action of these forces, soon decays and is radically altered in all its essential properties." (Hempel.)

But the falsity of the doctrines of the Physiological school would be apparent, even if the disastrous results of the treatment based upon such principles had not practically, and in the most perfect manner, demonstrated their utter inutility as a foundation upon which to erect a system of medical practice. A branch of the Physiological School was the Pathological, which simply watched the course of the disease without attempting any means for its alleviation. Learned in its nature, history and progress, able to describe its ravages with the most minute and scientific exactness, to point out its exact seat, and to prognosticate its prob-

able or possible termination, they were yet obliged to confess their utter ignorance of any means for its removal. While thus content with the honor of describing the disease, to Nature they left its cure. But, as has been asked, "If Nature is sufficient to a cure, of what use is all this array of science. If the science of *healing* is useless, why not likewise throw overboard Pathology."—(Hirschel.)

The Empirical School, while not possessing the fascinating glories of the Physiological, presented doctrines which at first glance appear more rational, and which to the laity, unable to investigate these matters in other than a superficial manner, would seem to be the reduction of medical science to the extreme of simplicity and practicability; but which are nevertheless none the less illogical as principles or impossible when attempted to be carried into practice. They professed to base their practice entirely upon clinical experience; that is, by the knowledge gained from a number of cases of disease, to regulate their treatment in subsequent cases of the same. This, as I have said, will appear to those not fully conversant with medical subjects, an exceedingly simple and most rational method of treatment, because it is based not on finely spun theories or fanciful speculations, but upon the solid foundation of *experience*. But it *is* illogical, because it reasons only from conclusions; it takes results and proceeds to argue from them, without at all taking into consideration the causes from which those results proceeded, or the principle under which they operated. It is untenable because disease is not an entity, although popularly supposed to be so, it is not a "something" gaining entrance into the organism from some or other cause, and varying in its forms only according to the names by which pathologists may be pleased to designate it; but it is the result of a perversion of the vital forces, a derangement of the system resulting from causes which produce this perversion, and according to these causes, and according to the manner in which they produce this derangement, and the organs which are affected, we apply to them certain names. But these names, while they give rise to the popular idea of the entity of disease, are, in reality, only arbitrary and for the mere matter of convenience. To take one instance as an example:

the abnormal condition of the system which we call typhoid fever is so named from the Greek words τυφος and εἰδος, meaning like, or similar to, typhus, and typhus fever is so named from the Greek word τυφος meaning stupor, which is a prominent characteristic feature of the disease. Therefore, we call a certain combination of symptoms of which stupor is a prominent one, typhus, and another combination of symptoms, typhoid, because they are similar, or are supposed to be similar, to those appearing in typhus. But typhoid fever is far from being the same disease in different persons. It varies in its mode of invasion, in its symptoms, and in its results, according to constitution, temperament, age, sex, habits of life and many other circumstances. It is also different in different years, in different seasons, and in different localities. Thus, unfortunately, we are met at the very outset of our admiration of empiricism, by an objection which is insurmountable, for experience to be valuable must be the application of knowledge gained in one or more cases to other cases precisely similar; for if they be not similar the same treatment will not prove curative, and similar results cannot be obtained where similar conditions do not exist. Its doctrines are, therefore, impracticable, since from experience gained in a number of cases of typhoid fever, they establish a treatment to be followed in all other cases of the disease, not taking into consideration the differential circumstances just mentioned. But if its doctrines are impracticable for diseases which are well known, and which have been long in existence, whose operations and results upon the organism have been carefully studied and are thoroughly understoood, how much more impracticable will they not be, when some hitherto unheard of disease suddenly appears in a community and seizes upon hundreds or perhaps thousands of victims. Here the empirical physician stands utterly powerless, and is practically of no more importance than is the most ignorant of his patients. His knowledge of pathology may enable him to ascertain the nature of the disease, and the organs or tissues which it attacks; he may be able to describe, with the most minute and and scientific exactness, its symptoms, course and results, but there his knowledge ends, and all his pathological studies will not enable him to cure one

single case. Experience, of which he so vauntingly boasts, and upon which his system is founded, is here entirely wanting, and it is not until thousands have died either from the disease or from the incongruous and conflicting remedies administered, that he finally stumbles upon some medicines which control the malady. Henle, a learned pathologist and a member of the Allopathic school, thus speaks of the physiological and empirical systems: "Were we obliged to choose between the two systems, the Empirical and the Rational, we must confess that the former, according to its principles, promises the most safety; because, by comparing merely sensible appearances, and collecting the opinions for and against, we are less easily led into error than by a process of reasoning where conclusion is built out of conclusion, and one weak link in the chain may render the whole useless. He who knows the history of our science and the controveries of our times only superficially—yea, verily, the whole public itself—is convinced of the fallibility and inconstancy of artificial theories. On the contrary, the experience that cinchona has cured intermittent fever stands so firm, shows so much security, that it is entirely indifferent how we explain the nature of intermittent fever, or the mode of operation of the cinchona. Had the Empirical medical art many such results to show, reflection and inquiry would be wholly unnecessary to the honest physician; and we would reproach him for it, as perhaps, by way of incentive to exertion, we would point the artist who allows his hands to remain idle, while speculating upon the principles of his own creation, to the honest simplicity of the great masters. But incontestable and undisputed medical prescriptions belong to the rarities. With a material of experience collected during two thousand years, we still see the leaders of the art despairing of all influence of medicines, and others in homogeneous cases taking diametrically opposite ways. After two thousand years of instruction, the medical profession has not yet acquired so strong a hold that every self-conceited charlatan cannot, for a time at least, figure as a reformer. We possess a Therapeia which recommends for each disease a remedy, a Materia Medica which also recommends each remedy for each disease, and still

we can hardly agree upon the diagnostic characters of the most important diseases."

The third system to be considered, and which may be dismissed with a brief notice, is the Expectant, or that adopted by many physicians who had become convinced not only of their inability to cure disease by drugs after the doctrines of the Physiological and Empirical systems, but also of the great mortality consequent upon their use, as remedial agents, when administered according to the principles of these schools. They did not, however, ascribe their ill success to this cause, namely, the application of drugs upon illogical and impracticable principles, but simply lost confidence in them as possessing remedial powers. Their treatment consisted in very close attention to hygienic rules and to dieting; they presented cooling and soothing drinks, and only occasionally exhibited the very simplest remedies. Their success, however, was greater than that of either of the other schools.

These were the prominent systems of medicine existing previous to, and at the time of, the promulgation of a widely different doctrine. We must now devote a few words to the dominant system of our own time, namely, the Allopathic. The world in our day being eminently a practical world, would not tolerate the theorizing tendencies of the more mystical ages preceding it, and we consequently find in the Allopathic system more attention paid to practical medicine and less to theoretical, than at any former period. Being, however, only a combination of the three systems which I have already noticed for you, it is open to all the objections which applied to them. We find in its ranks men who practice according to the doctrines of the Physiological school, and who, by their chemico-physiological treatment, attempt to imitate the workings of the human organism. Where the functions of an organ are decayed, they argue that a want exists in it which must be supplied from without; that the brain, for instance, has been overtasked by excessive mental labor, and is wanting in phosphorus, the patient must then be fed upon phosphorus, in order that the deficiency may be supplied. Or they decide that the blood is lacking in some one of its constituents, it may be iron, with which they then proceed to deluge the

unfortunate stomach, with the vain idea that the iron will be carried into the circulation and there remain, to supply the existing want. Others practice according to the doctrines of the Empirical school, and, discarding theory, claim that they are guided only by experience. These get along pretty comfortably until some new disease proclaims only too sadly their utter uselessness. Others, again, are mere Expectants, who employ no active treatment, but simply watch the case carefully, and render now and then some slight assistance, content if they do no harm. Of these, the editor of the *Medical Times* (Allopathic) says: "The most profoundly learned members of the profession prefer, in the greater number of instances, to become silent lookers on in their attendance on the sick, rather than hazarding the risk of impertinent meddling with the grand and all-efficient workings of the human body." The great majority, however, of the Allopathic physicians of the present day combine all three methods in their practice, and indeed boast that they are confined to no dogma or medical creed, but avail themselves of any and every means for the good of their patients. This apparently very fair and reasonable claim is, however, only plausible on the surface, and means simply employing all manner of new remedies of whose effects they know nothing, in new diseases of which they know less.

In choosing "The Scientific Development of Medicine" as the subject for this evening, it was my desire to show you, in the first place, that medicine is a science, and secondly, to indicate to you the manner in which the art of medicine may be rendered as exact in its practical workings as are the other sciences in theirs. To do this understandingly, it became necessary to first explain to you the principles which have governed medical systems heretofore, and we have seen from our brief examination, that they depended in their practical workings upon no extraneous power or principle, but upon themselves or upon principles derived from themselves. I have shown you that they exhibited no characteristics of positiveness or of certainty, the Physiological school being a mere imitation of the actions of Nature in the organism, always an uncertain guide; the Empirical to have been founded upon mere experience, useful at the best only for present

needs, and scarcely for that; and the Allopathic to be a combination of both these others. But science presupposes exactitude, and while, in its literal sense, it is true it means simply knowledge, yet in its received signification it means the principles of knowledge, and no branch of learning can claim to be a science unless possessed of some general principle or principles which govern its practical workings, and upon which they must depend. No one of the systems, then, which have existence can claim to be the science of medicine. But we are not, therefore, to conclude that Medicine has no law or governing principle, for it is certainly not the will of a beneficent Creator that, while sciences which are not absolutely necessary for the good of man are governed by laws which not only control their operations with positive certainty, but which enable men to look far into the future and predict, with entire confidence in the exact working of the law, things which will occur years or even ages hence, medical science, which concerns all that is most important to the physical part of man, should be left to chance, to experiment, and to guessing. It does seem in the highest degree natural that such a law should exist for Medicine, a law which would infallibly govern all its operations, and under which the treatment of disease would in time be rendered as certain as are the movements of the planets. In its operations this law must be universal, it must extend into all time, from the known of to-day to the unknown of the future, and must regulate the treatment of a disease which may appear a hundred years hence with the same exactitude with which it regulates the treatment of one perfectly well known, and lacking this law, Medicine falsely claims the name of science.

But we claim that such a law does exist, that in the scope of its operations it is universal and unlimited, and that it embraces in its provisions not only the known of to-day but the unknown of the future. The first record of it is found in one of the books attributed to Hippocrates, who lived about 370 years before Christ, and whom the members of the Allopathic school delight to call the Father of Medicine, wherein it is announced that "diseases are cured by drugs which have the power to produce symptoms similar to those of the disease." It seems, however, to have been

lost sight of after his death, for we afterwards find Galen, who was the next great authority in medicine, recommending an entirely different method of procedure. From this time, theory, always fascinating, became more attractive to physicians even of that early age, and those who succeeded them for century after century preferred the evanescent glory of inaugurating theories and founding systems, and having followers to sing their praises and to follow their doctrines, than to be themselves mere instruments in fulfilling the provisions of a law in the creation of which they had no part, but which was the work of the Infinite Creator himself. Hence they sought after no such principle, nor seemed to care for its existence. In reasoning upon the existence of a law in medicine, we do so in the first place by analogy; we know from the necessities of the case that there should be a law for our guidance, in order to afford us that certainty which the treatment of disease demands, but we can scarcely reason *a priori* of its existence. But we know that other sciences have their fundamental principles; we know, furthermore, that the works of God are perfect, and are lacking in no requisite of completeness, and from these facts we argue that medicine should be no exception, and indeed cannot be, if we admit the perfectness of God's works, and therefore we say it has a law which infallibly controls its operations. Again, it is universally admitted that drugs have remedial powers, and that, when properly applied, they will cure disease; is it, then, reasonable to assert that an all-wise and beneficent Creator would furnish to his creatures the means of combatting disease, but at the same time withhold from them the knowledge whereby to correctly apply them. This is an utter contradiction of our idea of God. But leaving aside analogy, we have an incontestable array of facts, accumulated during a long series of years, which show the existence of a law of cure in a manner not to be doubted. But these considerations must be deferred until we have seen how the law was finally discovered and permanently established.

At different periods in the history of medicine, there were men whose minds aspired to something better than the routineism of their times, and who from time to time made observations upon the necessity of a therapeutic principle, and some of whom have

described the law of cure in unmistakable terms. Thus Basil Valentine, in writings ascribed to Hippocrates, makes the observation, "that similar effects must by similar creating causes be treated, and not by opposing agencies." Stahl, the celebrated Danish physician, expressed himself most explicitly on this idea as follows: "The received method in medicine, of treating diseases by opposite remedies—that is to say, by medicines which are opposed to the effects they produce, (contraria contrariis)—is completely false and absurd. I am convinced, on the contrary, that diseases are subdued by agents which produce a similar affection (similia similibus), burns by the heat of a fire to which the parts are exposed; the frostbite by snow or icy cold water; and inflammation and contusions by spirituous applications." Paracelsus, in the course of his writings, observes: "It is a perverted method taught by Galen, to give remedies which produce the opposite of the disease, remedies ought to be administered which act similarly to it." (Hull's Life of Hahnemann.) But, singularly, it seems not to have sufficiently impressed these gentlemen, or else timidity restrained them from taking the initiative in a cause which would utterly revolutionize medical science, and eventually overturn all existing methods of practice. The Allopathic profession is ever tolerant even of the wildest vagaries, so long as the theories are *within* the scope of her doctrines, but let any one propose an innovation opposed to her teachings, and persecution the most bitter and unrelenting becomes his reward. The complete resuscitation of the law of cure remained, therefore, for a man whose sense of duty was higher than his fear of punishment, whose courage was of that indomitable nature that persecution, suffering, poverty, even death, would be preferred to sacrifice of principle. Such a man was Hahnemann. Reared in the bosom of Allopathy, learned even beyond the men of his age, so noted for the eminence of its physicians, he towered far above them all, not alone in the extent of his knowledge, but in the nobility of his character and the purity of his life. Sir John Forbes, editor of the British and Foreign Medico-Chirurgical Review, and an eminent Allopathic physician, thus speaks of him: "No careful observer of his actions or reader of his writings can hesitate for a moment to admit that he was an extraordinary

man—one whose name will descend to posterity as the exclusive excogitator and founder of an original system of medicine, as generous as many that preceded it, and destined probably to be the remote if not the immediate cause of more important fundamental changes in the healing art than have resulted from any promulgated since the days of Galen himself. Hahnemann was undoubtedly a man of genius and a scholar, a man of indefatigable industry, of undaunted energy. In the history of medicine his name will appear in the same lists with those of the greatest systematists and theorists, unsurpassed by few in the originality and ingenuity of his views, superior to most in having substantiated and carried out his doctrines into actual and most extensive practice." Having become satisfied of the uncertainties of the medical practice of his day, Hahnemann first endeavored to collect, from the writings of the most eminent medical practitioners, a sufficient number of facts upon which he might erect a superstructure worthy of his ardent exertions, but failing in this, from the fact of the recorded symptoms of disease being so intimately connected with existing theories, and withal so poorly described, he abandoned the practice of medicine and devoted himself to the translation of medical and chemical works from other languages into German; a task for which his extensive knowledge of the ancient and modern languages eminently fitted him. While translating the Materia Medica of Cullen, Hahnemann was not satisfied with Cullen's theoretical explanation of the action of cinchona or Peruvian bark in the treatment of intermittent fever. While it was evident, theoretically, that Peruvian bark should cure all cases of intermittent fever, Hahnemann knew that, practically, it was not applicable to very many cases; also, that when taken by persons in health, it had produced symptoms similar to those of intermittent fever. Resolved to satisfy himself, he took the cinchona and discovered that the symptoms which he experienced were similar to one of the forms of the fever. So singular a coincidence determined him to ascertain, by similar experiments, whether other medicines possessed the same disease-producing power, and found that they produced symptoms many of them similar to the symptoms of well-known forms of disease which they were already known to cure. Hahne-

man's success far surpassed his expectations—desiring to settle a theoretical question, he discovered a practical law—universal in its operations, and which established the art of medicine upon a basis forever unchangeable. He expressed this law by the formula *Similia Similibus Curantur*, or, "Give that remedy for the cure of disease which in health will produce symptoms similar to those of the disease;" and to his system of practice he gave the name of Homœopathy, a word which he derived from the Greek words omoios and pathos, meaning like or similar disease, and briefly expressing the terms of the law.

We have now arrived at a period most remarkable in the history of medicine. Instead of ever changing theories and systems, the results of human ingenuity, we have a law immutable and unchangeable, the work not of man, but of God. I have said to you that the test of a true law is its universality, or its "capability of establishing a definite relation between phenomena not hitherto observed" (Joslin). Such a law Newton discovered for astronomy, the law of gravitation. Such a law Empirical medicine cannot have, for it is confined to matters of present knowledge, and can never pass from the known to the unknown, neither can Allopathy, for it is simply Empiricism. But such a law is Hahnemann's, for it establishes not only a relation between known drugs and known diseases, but also between all the drugs yet to be discovered and all the diseases which may in future afflict humanity.

It remains now for me to explain to you the practical workings of the law of cure, and to furnish you with proofs of its universal character. Medicines, before being used in the treatment of disease, must be submitted to a certain investigation, in order that their effects may be positively ascertained. This we call "proving," and it consists in a number of healthy persons taking a medicine and noting the symptoms which it produces upon them. Thus when the homœopathic physician discovers a new medicine, or when one is brought to his notice, he proceeds to prove it upon himself, providing his system be in a healthy condition. He carefully records its effects, the symptoms and sensations which he experiences in the order of their occurrence. He carefully notes what circumstances affect the action of the medicine

with regard to times of day and night, rest and motion, differences in temperature, in his habits, &c. He presents portions of it to his medical friends who also prove it. It is proved upon persons of both sexes, of all ages, temperaments and constitutions. When no more symptoms can be elicited, the different records are compared and symptoms which have been experienced by all the provers, or by a number of them, are marked as especially characteristic of the medicine. It is then ready for use in any disease, known or unknown, which presents symptoms similar to those which this medicine has produced. Let me mention to you here the manner by which an allopathic physician ascertains the curative effects of a new medicine. He does not prove it upon himself, nor upon his wife, nor upon his friends, because he does not believe in a law of cure. His principle for ascertaining the effects of drugs is *ex usu in morbis*, that is, by experimenting upon the sick. Therefore when he has a hitherto untried medicine whose effects he is desirous of learning, he administers it to some patient suffering from a disease in which he *thinks* it may prove curative, and perhaps it does cure it. If so, he records the fact that such a medicine is curative in such a disease. But if it kill the patient? So, after many such clumsy experiments this scientific physician finally ascertains what this drug will cure and what it will kill, and allow me to say that if we carefully search the records of medicine we will find that the latter has been more often actertained than the former. Again, when a new disease appears, the homœopathic physician carefully observes the symptoms which it presents, and having a Materia Medica containing hundreds of drugs fully proved, and with whose effects he is familiar, he immediately finds a medicine, or medicines, which has produced symptoms similar to those of the new disease. These he administers, and cures his patients. But the allopathic physician, having no law to guide him, knows not what medicines to prescribe, so he tries one, and another, and a third, and so on until hundreds of the most incongruous and contrary acting medicines have been tried, and before he finally discovers which will prove curative, thousands have perished who might have been saved under rational treatment.

The universal character of the homœopathic law of cure can be shown more satisfactorily and intelligently by facts than by any process of reasoning, and I will therefore give three instances which have occurred within the last half century and which proved, beyond the possibility of a doubt, its capability of establishing correct and successful treatment for new diseases. In 1830, the Asiatic Cholera appeared in England after ravaging Russia through which it had passed in its course from India. The disease was new, and before that time, unheard of in Europe. It is a matter of medical history, and not of mere assertion, that its ravages in England were not arrested in the slightest degree by the prevailing practice. The most incongruous treatment was adopted, the most contradictory remedies were recommended by different physicians, but without the slightest effect on the disease. One advised bleeding, another opium, another calomel, some administered emetics, some purgatives, some employed stimulants, others denounced them. Allopathy was powerless. But how could it be otherwise? With no guiding principle, no law, universal in its action, to regulate the treatment of disease, it could not be else than powerless. But Hahnemann, whose Materia Medica was then published, by whom and by whose disciples the effects of all the principal medicines had been ascertained by careful provings upon persons in health, Hahnemann had a mine of wealth from which to select the true curative agents in this disease. Without having ever seen a case of it he took the accounts of it which were published in the Medical Journals, and by comparing the symptoms of the disease with his recorded symptoms of medicines, announced to the world the remedies which would cure it. Here was a grand test, and on it might be said to rest the fate of Homœopathy. If its founder could, on the instant, provide the means to cure a new and hitherto unknown disease, the universality of his law could no longer be doubted; if, however, it failed, it had no right to be considered a universal system of medicine. What was the result? By the most carefully prepared statistics it was shown that while under homœopathic treatment only one in twelve died; under allopathic treatment one in three died; that is homœopathists lost eight out of every hundred cases, while

allopathists lost thirty-three out of every hundred cases. In Germany we have the following "official statements:" "In nineteen different cities 1557 patients treated homœopathically recovered, while only ninety-three (93) died, only six out of every hundred. In Hungary, in the district of Tischnowitz, under allopathic treatment, two hundred and twenty-nine were cured, and one hundred and two died, over thirty out of every hundred, while in the same place homœopathists cured two hundred and fifty-one, and lost twenty-seven. Dr. Baer, of Prague, treated allopathically one hundred and nineteen patients, of whom he saved seventy-two and lost forty-seven, over forty out of every hundred. He then tried homœopathy on eighty patients, of which he did not lose any. These statistics might be extended much further, but the above will suffice, and their value is enhanced by the fact that they were not prepared by homœopathists, but are from official records prepared by order of the Austrian Government; and I may here remark that so great was the success of homœopathic treatment in this epidemic of cholera and so undeniable, that the restrictions which had been placed upon its practice by the influence of the allopathic physicians in Austria, were entirely removed by order of the government, and its physicians were endowed with all the rights and privileges which were enjoyed by the allopathists.

In 1859, appeared in this country Diphtheria, and all here present can remember its fearful ravages. Allopathy was again powerless; she had no knowledge of the disease and no law to guide her in the selection of medicines to cure it. But again our law of cure demonstrated its universality, and by it our physicians were enabled at once to select the curative remedies. Having no comparative statistics at hand, I am unable to present you with the percentage of cures and deaths resulting from the two methods of treatment, but I may mention one instance of the successful application of our law of cure in this, at that time, new disease, that of a gentleman, under whom I was at the time reading medicine, who treated the disease from the very commencement with the greatest success, in one epidemic out of 193 cases losing but seven, while allopathic physicians all around were losing their patients by scores.

Several years later appeared another new disease, Cerebro-Spinal Meningitis, popularly known as Spotted Fever, and in this instance the law of cure again proved its power of passing into the unknown. By its aid remedies were at once selected which had already produced symptoms similar to those of the new disease, and the results were no less successful than were those in the two instances previously mentioned.

Ladies and Gentlemen: In almost all ages the members of the medical profession have been the subjects of ridicule and derision, and the keenest shafts have been discharged at them from the quivers of wits and satirists; the pretensions of practical medicine have been over and over compared with its actual performances and the comparisons have not been favorable. Of these I do not complain, but, on the contrary, assert that they were eminently just. The theoretical pretensions of physicians were not sustained by their practical success, and for the reason that they degraded the science of medicine, instead of elevating it, by attempting to build up systems upon the sandy foundations of theory and speculation, instead of the solid foundations of truth. Under their principles, medicine was not a science and could lay no claim to be considered as one, for they denied to it all scientific attributes. This I have shown you when speaking of the different systems which prevailed anterior to the discovery and promulgation of the law of cure, as well as their successor, the present allopathic system. I have endeavored to show you that none of them fulfilled the requirements of a system entitled to the name of Science of Medicine, since all were wanting in the very element which constitutes a science. In none of them, therefore, can we look for the Scientific Development of Medicine, in none of them can we hope to find that sure and positive system of practice which will render disease absolutely amenable to control. But in a system of medical treatment governed by a law which is not only positive and absolute in its workings, but also universal, there can be no retrogression; its course must be onward and progressive, and any knowledge gained must be definite and practical. This is the homœopathic, and in it we find none of the uncertainties which have been the bane of every other system of medicine which has ever existed. It alone, of

all others, claims the existence of this guiding law; it alone acknowledges its authority and its universality, and avails itself of its aid, and it alone is, therefore, enabled to render the treatment of disease as certain and successful as anything under human guidance can be. In it, therefore, we do look for the Scientific Development of Medicine, and we are justified in saying, that through its means alone will our expectations be realized. We do not claim that our system is perfect; on the contrary, much is yet to be gained. The law is perfect, for that is the work of the Almighty; its operations must ever be more or less imperfect since they are controlled by man. To gain this perfection, in so far as its attainment is possible, very much must yet be done. The medicines in our possession must be proved and re-proved until we are perfect masters of their effects, and new medicines must undergo the same process before they can be added to the Materia Medica. Then will the practice of medicine be reduced to a certainty, and disease will be cured as positively as mathematical problems are demonstrated. The results of practical medicine, guided by the law of cure, have already demonstrated its truth, but when this time shall arrive, it will be seen that the term Science of Medicine is no longer a misnomer as it has already been, and it will be admitted, even by those who now deny it, that under this law, and under it alone, has its scientific development been effected.

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ADDRESS

DELIVERED BY THE

PRESIDENT

OF THE

American Institute of Homœopathy,

WM. L. BREYFOGLE, M.D.,

AT ITS

THIRTY-FIFTH ANNUAL SESSION HELD AT INDIANAPOLIS, INDIANA, JUNE 13 *to* 17, 1882.

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THE PAST YEAR.

In casting our thoughts back over the time that has elapsed since our meeting at Brighton Beach, we are confronted with an array of facts that at once stamp the year as a memorable one in the history of medicine. It is safe to say that during this time medical doctrines and medical ethics have been more generally discussed, both in and out of the profession, than ever before.

In Europe, the meeting of the two International Medical Conventions, brought forth delegates from all parts of the world to participate in the discussion of scientific questions, and to assist in advancing the practice of medicine. Our medical literature has teemed with the reports of these meetings, and with discussions of the subjects brought forward in them; and in consequence every reading medical man in the world must have felt a revival of the interest within him.

MEDICINE BEFORE THE PUBLIC.

Among the laity, especially in our own country, the character and progress of medicine have also been subjects of earnest discussion.

The various announcements of National and State Boards of Health, the numerous legislative acts in regard to medicine and sanitary measures; and above all, the sad illness, the anxious watchings, with alternate hopes and fears, and at last death of our President, have made the art of healing a familiar one in nearly every household.

Exactly what effect such discussions have had it is difficult to determine. True measure of public opinion is full twelve inches to the foot, and may demand of us what we cannot furnish, an exact science, and the medical profession may have lost in one direction as much as it has gained in another, but we are safe in predicting that medical science, in the end, loses nothing by public discussions.

PUBLIC OPINION BENEFICIAL.

Public opinion may seem at times to deal unjustly, but in the main it is nearly correct, and medical science to-day owes

more of its advancement to this cause than to all the accumulated wisdom of the medical priesthood.

It is to a great extent due to this fact that Homœopathy occupies its present high position. An intelligent public impressed with the fact that it was at times compelled to take medicine, determined to take as little as possible, and seemed ready and anxious to adopt a treatment, which Hahnemann had proclaimed to be successful in curing disease, without the necessity of hazardous measures. The people cared less for the philosophy of Hahnemann's particular method than for practical results, and believing success to be the test of merit, they have continued to encourage it with liberal support and patronage until its influence has been felt throughout the entire civilized world. Its practitioners have not been idle; but grateful for such generous encouragement, they have made every effort to perfect the new system of medicine and to prove themselves worthy.

GENERAL STANDING OF HOMŒOPATHY.

How well they have accomplished their part let its proud position to-day in the United States testify.

Witness its magnificent hospitals and asylums, its numerous and active societies, its eleven succesful colleges with crowded lecture rooms, and its thousands of volumes of medical literature. Witness the large appropriations made by State legislatures for supporting its institutions, and the appointment of its professors in State universities. Witness the official recognition given Homœopathy by appointments on National, State and Municipal Boards of Health. Witness the fact that its practitioners are numbered by thousands and its clients by millions among the most cultivated and intelligent of the people, and then say if Homœopathy has progressed?

THE ATTITUDE OF ALLOPATHY.

Public opinion has also done much for the old school. It has forced its practitioners to abandon old ruts and to travel in modern paths; to leave behind, with heroic medication,

the little instrument, with which Dr. Benjamin Rush claimed to have drawn enough blood to float a seventy-four gun man of war.

So great has been this pressure upon traditional medicine that it has utterly demoralized its followers. Without a guiding principle in therapeutics, some have discarded medicine and given themselves to the more definite and fixed methods of surgery; others have become sanitarians; while the major portion, wrangling over conflicting theories, have become divided into the dogmatic and rational, or as sometimes designated, the heroic and expectant schools of medicine. The one claims, by right of inheritance, to be the representative of traditional medicine. Its practice has been well described by Sir Astley Cooper, as "founded on conjecture and improved by murder." The child reflects the image of the parent, and although divested of all its former grandeur it stalks forth in its naked imbecility, and with the lash of bigotry and intolerance would drive out every medical theory which conflicts with the doctrines handed down from their ancient masters.

Its unpitying, relentless malice towards its opponents is nowhere better illustrated than in the obituary notice published in the *Dublin Medical Press*, at the death of that great physician, author and philosopher, Samuel Hahnemann. It says: "It appears that old Hahnemann, the inventor of Homœopathy, is dead, having prolonged his existence by infinitessimal doses of nothing to eighty-eight years, greatly to the consolation and edification of the patrons and patronesses of quacks and quackery."

The only real progress made by the allopathic profession in therapeutics during the last century has been by the rational school. This so-called "chip from the old block" is a modern school, and, while it retains in its features many of the marks of its antique progenitor, still presents many new and promising traits. Its practitioners, observing the successes attending Hahnemann's method of treatment, have gradually grown into the belief that Homœopathy, as a reform in medicine, had accomplished its object and must, of necessity, cease to exist.

Deluded by this idea, they have swept down upon a supposed victim, like certain historical ornithological specimens, only to find a most lively corpse.

The revelation wrought a miracle, and the rational school of medicine, which was to absorb Hahnemann's method of treatment, has become simply a feeble imitator in the eyes of an intelligent public, and a detestable time-server as viewed by the medical dogmatists.

The *London Lancet*, in a recent issue, in an article headed "Quackery within the Profession," says, "Nothing is so much needed just now as the rise in our midst of a strong and uncompromising apostle of sincerity in science—a man of unpitying animosity to humbug in all its forms, who will not hesitate, at any bidding, to denounce wrong-doing and untruthfulness, let who may be the offender. It is time that a spirit of manliness went out in our ranks to chase away the lying spirit of mock courtesy—the faint-hearted and time-serving sentimentality which makes us so ready to look kindly on any pretender and so reluctant to expose any pretense."

And because certain of these rationals have refused longer to wear the iron-clad collar which the American Medical Association fastens on the neck of all physicians who subscribe to their code of ethics, or who would be recognized as "physicians in good standing," or have dared openly and publicly to prescribe remedies in accordance with Hahnemann's method of cure, to use an imitation of the little pellets, to carry their medicines in small pocket cases, and to advocate the use of triturations sold at homœopathic pharmacies, they are bitterly denouced as traitors. Says the *Lancet* in the same article, "we have ourselves to thank for this most adverse 'feeling' and 'influence.' It is this stirring of the viper we have brought in from the cold, where physicians and surgeons of more robust intelligence than those of to-day left it—the viper we have warmed, and fed, and brought back to life, and now it is preparing to rise and sting the hand that caressed it."

OUR PATH OF DUTY.

But, I hear you ask, what has all this to do with the progress

of Homœopathy, and why should quarrels among allopathists concern us?

I am deeply impressed with the idea that it greatly concerns us. While as disinterested spectators, the impressions left from our boyhood days would incline our sympathies with the weaker party in the fight, we cannot be unmindful of the fact that this division in the ranks of our enemy bodes either good or evil to our cause.

It is, indeed, a golden opportunity for medical truth. If we stand firmly by our principles, if we tune our instruments alike, discard mysterious platitudes, and throw wide open the door to investigation, the best of them will, one by one, be forced to enter our ranks, accepting the law of similars, and assisting us in placing the honored name of Hahnemann where it properly belongs in the history of medicine. This is inevitable. Public opinion will not tolerate a base and transparent imitation. But, if on the other hand, we do not stretch forth the hand of liberality while challenging the most searching investigation, if we make no kindly effort to bring them within our fold, they may one day dispute with us the rich inheritance left by Hahnemann, and, perchance, leave us with nothing but the name Homœopathy while they retain the substance.

We should meet their objections in the spirit of frankness and with candid arguments. They accuse us of practicing under an exclusive dogma, and give this as a reason why they cannot join with us. We should teach them that, while we believe the law of similars to be a general law like the law of gravitation, we do not believe it to be an exclusive law in therapeutics, and only universal in its own department.

Rest and food will restore the exhausted energies, chemical agents will overcome the effects of certain poisons, and the violent symptoms of an overloaded stomach may be quickest cured by an emetic, yet all these do not disprove the universality of the law of similars, nor does this law teach us to discard other requisite methods of removing the causes and effects of disease. There are many affections that are absolutely incurable under any system of medicine, and in such we claim that to the true physician the whole line of palliative treatment

is open. We must endeavor to teach, by practical results, that the law of similars furnishes the most effective, as it does the most scientific, medicinal curative method. Demonstrate that the only proper method of determining the value of drugs is by first proving them upon the healthy body, and that the administration of the single remedy is safer and more effective than the traditional compounds. Show that the true physician should never prescribe a remedy unless he knows how it will act, and that the compounds of various drugs of unequal strength and proportions must be exceedingly uncertain as well as unscientific. These and other facts have only to be pressed upon candid medical men in order that they bear good fruit. Occupying our present strong position we can well afford to be liberal.

Opportunities to accomplish all this are not wanting. The right hand of fellowship is already extended to us from the other side. The Royal College of Physicians and Surgeons of London, some months ago, passed a resolution permitting its members to consult with homœopathic physicians, while differing from them in regard to the action and administration of drugs. The Medical Society of the State of New York has also placed itself upon a favorable footing by discarding the code of medical ethics held by the American Medical Association, and adopting one allowing its members to consult with all legally qualified practitioners of medicine. The refusal of the American Medical Association to accept these amendments cannot prevent the liberal and progressive element in the old school from asserting its independence, and even severing its connection from an organization which holds in shackles, forged over thirty years ago, an accumulated mass of narrow-minded bigotry. Governed by ideas that were hammered and moulded into shape in some of the numerous "sky parlor" colleges of traditional medicine, public opinion demands this concession, and we must cordially welcome the situation. While we do not believe that consultations over the therapeutics of a case will often inure to the benefit of the patient, we must subscribe to the language of the new code in that "emergencies may occur in which all restrictions should,

in the judgment of the practitioner, yield to the demands of humanity."

It is not difficult to point out the result. Toleration begets friendship, and in the near future we may expect our Annual Meetings to be attended by the members of other schools of medicine. All restrictions removed, they will eagerly accept the opportunity for interchange and consultations in order to test practically the efficacy of Hahnemann's method of treatment in their more difficult and obstinate cases. It will remain for us constantly to demonstrate the superior efficacy of our method of cure, and who may question our ability to do it?

It may be urged by some that this measure will eventually bring the two schools together and extinguish Homœopathy as a special school. That practitioners of all shades will adopt what is of value in the teachings of Hahnemann and forget distinctive names in professional fraternity. Believing as we do in the stability of the law of similars, and in its sufficiency for our guidance in medicinal therapeutics, we do not fear the result.

If our method of treatment cannot stand the most rigid and searching examination, and if the light of science and accumulated experience proves it to be defective, then, as honest men, we should abandon it. Have no fears, for our method embraces so much that can attract honest seekers after medical truth who have never had a fixed guiding principle, and is in such full accord with the modern developments of science, that it can but commend itself and its faithful followers to general favor.

THE BENEFITS OF HARMONY.

This, ladies and gentlemen, is the position of the medical profession of to-day. It does seem as if the dark cloud which has so long cast its shadow over a great part of the medical field, rendering the pathway of therapeutics a darkened maze, so unlike the well defined paths of the collateral branches of the art, is soon to be lifted so that the sunlight of truth may brighten and perhaps lengthen the life of man.

IT ADVANCES SURGERY.

The more definite and fixed rules of surgery are due to the absence of opposing systems. The common interest taken in this field by the physicians of all schools of medicine has resulted in a degree of advancement, or perfection, that argues strongly for the cause of unity in the profession. Great operations in surgery, which were regarded as impracticable, are to-day performed with comparative ease and remarkable success. It is but a few months ago that the medical world was amazed at the report of several cases of resection of the stomach, and yet Billroth and his assistants have performed the operation some half dozen times, and clearly demonstrated the advisability of the same under certain conditions. Just prior to this report, Czerny gave a detailed statement of these cases in resection of the intestines; in one subject six and one-half feet were removed. The credit of having first performed this difficult and dangerous operation is due, and should be given, to the late Dr. Beebe, of Chicago, a homœopathic physician of great learning and a surgeon of rare ability. For a full report of which case I refer you to the New York Transactions, 1869, page 169.

You are aware of the fact that both the spleen and uterus have been successfully removed. A few months ago, Dr. A. C. Post, of New York, enucleated the parotid gland, and Mr. Walter Whitehead, of Manchester, England, lately performed the triple operation of gastrotomy, tracheotomy and excision of the tongue with perfect results. Dr. J. H. McClelland, of Pittsburgh, and others, have extirpated the kidney, and a transatlantic surgeon has taken out the trachea. Enucleation of the ovaries is of frequent occurrence, and the aspiration of the different organs almost a daily practice. To the frequent operation of ovariotomy, lithotomy, colotomy, the tying of large arteries, the amputation of limbs, transfusion of blood, trephining, extirpation of cancer, &c., may be added those of laparotomy and gastrotomy.

In other special departments the advancement has been equally great. The operation for cataract, once so difficult, is now one of the most successful known in surgery, and in dis-

eases of the ear and throat equal proficiency has been made. Verily do the blind see, the deaf hear, the dumb speak, and the lame walk, through the aid of the skillful surgeon.

IT ADVANCES SANITARY SCIENCE.

The united stand taken by the medical profession in sanitary matters has also contributed greatly to the advancement of public health. With firm belief in the truth of the old adage, that "An ounce of prevention is worth a pound of cure," we together have set to work to erect barriers in the pathway of the ruthless destroyers of our race. The American Public Health Association, with doors wide open to sanitarians of all schools of medicine, has steadily progressed until to-day it is a large body, wielding an immense influence, and numbering among its members the most distinguished names in the medical profession. It affords me great pleasure to note the fact that our own physicians have contributed greatly to this result. At the last meeting, held at Savannah, Ga., through the earnest effort of the efficient chairman of the delegation sent by this body, Dr. M. T. Runnels, of Indianapolis, our school of medicine was well represented. The papers presented by our delegates, and published in the volumes of Transactions, not only reflect honor upon their authors but likewise credit upon the cause they represent. These Transactions, together with the report submitted to Congress by the National Board of Health, embracing in a volume of four hundred and seventy-seven pages, most valuable statistics and general information, are sufficient evidence of the good quality and permanency of the work already accomplished. It is also gratifying to note that the papers and discussions have not been confined exclusively to the "outside sources" of disease. In the report to Congress, the National Board of Health has given considerable space to the discussion of the "deteriorations, adulterations and substitutions of drugs." And at the last meeting of the American Public Health Association, one of the best papers presented had for its title exactly the opposite line of thought, "The Inside Sources of Disease." These subjects have received so little attention from the medical pro-

fession, and are so imperfectly understood, that we are glad to see sanitarians disposed to grapple with them, and we express the hope that they will be successful in their effort, if not to diminish the number of inside sources of disease, at least to make plain and provide for many of the evils resulting from them.

None but medical men can fully appreciate the importance of this subject. Perhaps none but the "family physician" may divine the cause of those sunken cheeks, that hectic flush, that gradual relaxation from the full vigor of health; nor comprehend the secret which consumes all desires, destroys all pleasures, and finally welcomes death as a long sought relief. Even he dare not state the truth in his burial certificate. Who of us has not seen the dissipated husband, rendered wifeless by a broken heart, stung for the moment by a pang of remorse, drowning his thoughts in the cup that has caused all his suffering, and which now enables him to believe his loss was occasioned by an act of divine Providence?

How little does the brilliant society woman, admired, flattered, and courted by every one, believe that the slight prick of the little instrument, and the injection of a few tiny drops of a solution of morphine, is but welding the chains that will bind her fast, and finally drag her to a permature grave a physical and mental, if not also a moral wreck? If the youth of our country could be instructed fully in the evils resulting from their dissolute habits, suicides would be less frequent, insane asylums less crowded, and the social evil would no longer require special legislation.

These are matters that require careful and judicious handling; but being firmly rooted, we shall expect our sanitary boards to make headway against them slowly, remembering, however, "as the drop of water wears away the stone," so will repeated and constant efforts finally remove the greatest of evils.

HOMŒOPATHIC PROGRESS.

But, as our time is limited, I will leave these general sub-

jects and confine my remarks to matters more directly pertaining to Homœopathy. I must first say something of the grand gathering in London, England, during last July, "The International Homœopathic Medical Convention." It would be proper, perhaps, to give a more extended account of that Convention than I shall do, on this occasion; but, as our medical journals have already, so fully, presented it in all its bearings, and as the volume of its Transactions (which through the characteristic energy and ability of its President, Dr. Richard Hughes, was, in less than sixty days after the adjournment of the Convention, placed in the hands of the medical profession in America), has given you a complete report of the papers and discussions, I shall only venture to refer to its principal features. You have learned that the Convention was largely attended and ably conducted, that its doors were thrown open to "qualified medical men and women from all countries," and that it adopted for its standard the broadest liberality of thought and freedom of medical opinion.

HISTORICAL REPORTS.

Aside from the many able and interesting papers read and discussed, reports were received on the condition of Homœopathy in nearly every country, which, I am glad to say, indicated progress in all directions.

The strong opposition brought to bear upon Homœopathy in foreign countries through the machinery of different governments; the restrictions thrown around its practitioners and the absence of special educational facilities, had prevented the rapid development and brilliant achievements which have attended its progress in America. In one or two instances these restrictions have encouraged emigration to such an extent that there is danger of an insufficiency of fresh material to fill the vacancies made by time among the veterans in the service. But, notwithstanding this fact, wherever Homœopathy has been properly represented, it has not failed to win the confidence and respect of the people, and to secure a strong following among the educated and intelligent.

PAPERS READ.

The papers read were of a high order. The Address of the President of the Convention, Dr. Hughes, struck the key-note of true progress in the science of medicine, and its logical conclusions, no less than its charming delivery and eloquent language, could not fail to impress the Convention with the great strength and ability of the writer.

The discussions were marked throughout by that freedom of opinion, considerate courtesy to one another, and general harmony which must always result in developing the greatest amount of good.

PERSONNEL OF THE CONVENTION.

To do justice to the *personnel* of the Convention would require more time and space than belongs to this Address, but I can assure you that it was highly creditable to the profession. Side by side with the distinguished Dudgeon, Drysdale, Pope, Hayward, Black, Blackley, and Dyce Brown, of England; Meyerhœfer, of France; Cigligiano, of Italy; von Dittman, of Russia; and a host of others, sat our own Dake, Talbot, Helmuth, Wesselhœft, James, de Gersdorf, Sawyer, McClelland, Owens, Cooper, Shearer, and others of equal prominence.

The presence of several female delegates was also a noteworthy feature, especially as during the session of the International Congress of old school physicians, held in London one month later, they were refused admission as delegates.

SOCIAL FEATURES.

The hospitality extended to the visiting brethren was most cordial and lavish. Societies and individuals alike seemed vieing with each each other to render attentions that actually made us forget that we were in a foreign country and among strangers. There were pleasures that will live and keep fresh in our hearts while all else grows old and faded.

In many respects the International Homœopathic Congress was a model medical meeting. Through the wonderful exe-

cutive ability of its presiding officer, a brief synopsis of each paper was presented, and the discussions thereupon were led by regularly appointed debaters, who had previously read the full text of the papers under discussion, thus avoiding confusion while insuring full criticism. The American Institute would do well to imitate the example, and, indeed, any medical society would find it greatly to its interest to adopt this plan, thereby saving the time usually consumed in reading lengthy papers and affording greater opportunity for thorough discussion.

OUR HOME INTERESTS.

We now turn to the consideration of home affairs, or matters more directly connected with the growth and prosperity of Homœopathy in our own country during the past year. Evidences of progress are not lacking. The rapidly growing literature, the increasing number of hospitals and dispensaries, and the increased attendance at our colleges all attest this.

Of new works on Homœopathy we have the pleasure of recording numerous additions during the last year. Prominent among these I will mention:

Special Pathology and Diagnostics. A new and enlarged edition. By C. F. Raue, M.D.

Lectures, Clinical and Didactic, on Diseases of Women. By R. Ludlam, M.D.

Insanity and its Treatment. By S. Worcester, M.D.

A Treatise on the Decline of Manhood. By A. E. Small, M.D.

Ophthalmic Therapeutics. A new and enlarged edition. By Geo. S. Norton, M.D.

Text Book of Materia Medica. A new and enlarged edition. By A. C. Cowperthwaite, M.D.

A System of Surgery. By E. C. Franklin, M.D.

Diseases of the Ear. By W. H. Winslow, M.D.

The Ophthalmoscope. By C. H. Vilas, M.D. And a

Method of Memorizing the Materia Medica. By A. L. Monroe, M.D.

I desire also especially to refer to a work (of 280 pages) by

Wm. M. Cate, M.D., "The Child of Promise." This little work treats on the rival schools of medicine, and will be found intensely interesting to the physician, and one of the most valuable works in the hands of the non-believer.

Of the progress made in hospital practice, we note the surrender to Homœopathy of the Binghampton Insane Asylum in New York, which, together with the State Homœopathic Asylum, at Middletown, N. Y., gives us ample opportunity and accommodations for the treatment of this distressing malady. A movement was set on foot some months since, which has grown rapidly in favor, to establish a National Homœopathic Hospital at Washington, D. C. A new homœopathic hospital has also been established in Kansas City. A new hospital is in course of erection in Pittsburgh, at a cost of one hundred and fifty thousand dollars; one-third of this sum having been appropriated by the Legislature of Pennsylvania. The Hahnemann Medical College, at Chicago, has greatly increased its hospital practice, and the Chicago Homœopathic Medical College has secured a portion of the Cook county hospital, one of the largest and finest hospitals in the United States. The homœopathic hospital at Brooklyn, N. Y., has also added sixty beds to the already existing eighty. A number of dispensaries have also sprung up in the larger cities, while those already in existence have greatly increased their means of usefulness.

Our homœopathic medical colleges are improving each year in their facilities for instruction, and in their number of students, and while there may have been, through some improper rivalry in the struggle to graduate large classes, a few candidates turned out that were not quite up to the degree of excellence called for, I am glad to be able to say that the high standard of medical education adopted by our colleges without exception, and the thorough course of instruction given, afford to the student equal, if not superior, facilities compared with those of any other schools. It is important that this high standard should be maintained by every possible means at our command, and that the profession generally should interest itself more in the welfare of the colleges. It is to them that we must look for reinforcements. It is through such institu-

tions that the student must enter into the vast field of medical practice, and it behooves us to watch vigilantly all who pass their portals. That Homœopathy is generally judged by such representatives should warn us to be only the more careful in selecting material for these colleges, and in exacting from them the most thorough examinations.

While it may not, at present, seem practicable, there is certainly no doubt but that it would be infinitely better for Homœopathy if our eleven medical colleges could be condensed into not more than two or three large institutions, and the chairs filled by the best material, selected from all the present faculties. On this plan, the professors might receive salaries sufficient to render them independent of the cares of practice, and to allow more time for extensive research in the branches taught, besides removing the temptation of graduating incompetent students.

INSTITUTE AFFAIRS.

The affairs of the Institute must also be briefly considered. The little plant so tenderly set out just thirty-nine years ago, has become a giant of the forest, its branches extending in every direction, and throwing its protecting influence over a vast area. Time has only improved its vigor, and each year has added new beauties. Storms and vicissitudes have left its strength unimpaired. Here and there may be seen unshapely limbs or evidences of decay, and the pruner's knife may be badly needed, but the grand trunk of this stately king of the forest is as sound as ever. No "dry rot" can ever affect its growth, for the germ of its life is an everlasting principle.

As our national organization has grown in dimensions, so has it extended its influence until it is felt in every part of the world. It is to-day the largest association of homœopathic physicians in the world. This should make us more careful if possible, in our utterances, and the Committee on Publication more particular to examine the material that enters into our Annual Transactions. It should reserve for the action of the Institute the privilege of re-publication of the proceedings

of bureaus as well as of single papers. The right of appeal to the next Annual Session of the Institute should also be allowed to the author of rejected papers. Reports of bureaus should be made through a synopsis of the various papers to be presented, by the chairman of each, so that longer time may be allowed for discussion. The necessity for sectional meetings would then cease to exist and the full object of such an organization be attained, viz.: the gathering together of the gems of thought and experience from many sources for the improvement of the medical art.

The usefulness of the Institute can, by such means, be greatly enhanced. New bureaus can be created, and a more general interest taken in the special departments of medicine.

A BUREAU OF EDUCATION.

The permanent organization of a Bureau of Medical Education could, to some extent, harmonize and govern the requirements of our medical colleges, and, while it might not directly prevent all differences between rival schools, it would do so indirectly by affording an opportunity for the more quarrelsome to settle their differences without disgracing the profession by newspaper discussions and libelous pamphlets.

The worthy chairman of the Committee on Legislation has collated a large number of most interesting facts relating to the legal status of Homœopathy. In his circular he has not only requested information both favorable and unfavorable to our interests, but has invited suggestions as to ways and means by which the American Institute can officially aid in the local and national struggles of our school everywhere, at home or abroad. Such thorough reports must greatly strengthen our organization and enhance our usefulness.

A CONDENSED MATERIA MEDICA.

I would suggest also that the American Institute instruct the Bureau of Materia Medica to revise and condense our pathogenesy, and, as soon as practicable, to furnish to this body a full report of their labors. We can then publish a "Condensed Materia Medica" in a separate volume, at an ad-

ditional cost to the members and others sufficient to reimburse the Institute. Through this bureau a system might be perfected for the more thorough proving of drugs, the necessity for which is growing daily more apparent.

A BUREAU OF PHARMACY.

I would also urge upon you the necessity of separating pharmacy from materia medica, giving it a separate bureau, which shall take upon itself the work of examining into, and reporting to the Institute the value of the drugs and attenuations sold by the various pharmacists, and of suggesting some method by which reliability and uniformity can be secured. I am moved to offer this suggestion, not through any ill feeling toward dealers in homœopathic medicines, nor with a desire to impugn their motives—for, as a class, I believe them to be generally honest and truthful in their dealings—but because science has at last demonstrated, what many of the profession have long believed to be true, that there are influences operating in the preparation of attenuations that are not yet fully understood.

Our distinguished colleague and scientist, Prof. J. Edwards Smith, of Cleveland, Ohio, whose reputation is above reproach, and whose teachings have never been successfully questioned, has, during the past year, laid aside his "microscope," and with delicate instruments and labor that consumed time due to rest and recreation, has succeeded in assaying the different triturations of Aurum met., up to the 30th decimal, and with the most startling results. When Prof. Smith sent me a "button" of pure gold, obtained from assaying the 30th trituration of Aurum, large enough to handle and examine, which resisted boiling in nitric acid; and when I remembered how diligently our distinguished colleague, Dr. Wesselhœft, and others, had been for years searching for this valuable article with the assistance of the microscope, and that the 30th decimal trituration of Aurum, properly prepared, should not contain gold at all visible, I believed that there must have been some mistake in the labeling of this particular preparation. It was then suggested that, as President of the Institute, I should furnish the triturations for examina-

tion. Ordering from nine reputable homœopathic pharmacies preparations of the 1st, 2d, 3d, 4th, 5th, 6th and 30th of Aurum, I carefully removed all labels and evidences of their origin, marked the corks by letters and numbers, carefully registering each in my book, and forwarded them to Prof. Smith. The results of these examinations will be given to the Institute at the proper time, and prove conclusively that triturations of gold, as sold above the 7th decimal, are totally unreliable, the 30th and even the 60th yielding the same amount of gold as was found in the 7th. It would seem, from the results of those examinations, that Hahnemann thoroughly understood the subject when he advised a limit to drug attenuations. Other discoveries have also been made. Not only are there many inferior triturations sold to physicians, but in some instances the preparation was found to contain large quantities of matter foreign to the formula of pure sugar of milk. In some triturations the foreign matter was in excess of the original drug. There are other reasons why such a bureau should be organized and some uniform standard adopted. Through its investigation may be discovered a method of reconciling the differences of opinion which have existed among us in regard to drug attenuation and the divisibility of drug matter, and I am sure that every physician, not actuated by prejudice or a desire to trade upon an issue worn threadbare, will cordially welcome the result. Another strong argument in favor of the proposed investigation is contained in the fact that the absence of a uniform standard in the preparation of drug attenuations has afforded the opportunity for the surreptitious introduction of methods that were never dreamed of by Hahnemann, and that should have no place in scientific medicine. Homœopathy, in its struggle for scientific recognition and place, can ill afford to be "handicapped" by bottle washings and other absurd vagaries; nor can we hope to answer satisfactorily the questions propounded by honest enquirers—who are even now knocking at our door for admission — if we are unable to give some scientific reason for the belief that is in us. Shall we not, then, investigate for ourselves rather than allow others to attend to that matter for us? Everything

points to a final resolve on the part of modern Allopathy to enter the clinical arena against Homœopathy. When consultations begin, then will begin scientific investigations of our provings, of pharmacological processes, and also of our preparations. Our pharmacists cannot escape much longer, and the American Institute of Homœopathy will be compelled to make a record on the subject.

As a chief hindrance to the general and candid consideration of the truths of Homœopathy is the absurd doctrine, never taught by Hahnemann—of infinite dilution, we should endeavor to adopt some standard or limit for drug attenuation, and refuse longer to assume any responsibility for triturations and dilutions made in defiance of all reason and to suit the caprices of men who are satisfied only when surrounded by impenetrable clouds of mysticism. There can be no reasonable objection urged against such action on the part of the Institute. When we remember that ninety-nine out of every hundred homœopathic practitioners rely upon triturations and dilutions within the range ending at the tenth centesimal, and that the great clinical conquests of Homœopathy have been made, and nearly all the favorable legislation secured by them, we are astonished that some such action has not been taken long ago.

With these suggestions, then, I will close my Address, only detaining you long enough briefly to call your attention to the Necrological Report, which records the losses sustained by the Institute in the removal by death of several of its members during the past year, and to pay a feeble tribute to the memory of one of our members who, although with us at the last meeting of the Institute, apparently in the full enjoyment of health, has fallen a victim to the enemy which he had for many years averted from others. I allude to the late Dr. J. J. Youlin, of Jersey City, N. J., an ex-President of this Society. Respected not less for his noble qualities of heart than for his great professional worth, he has left us the pleasant recollections of a well rounded and lovable character.

Ladies and gentlemen, thanking you for your kind attention, I now declare the Institute in readiness for the transaction of business.

15

PURE HOMŒOPATHY DEFINED.

AN

ADDRESS

ON THE

QUESTION

"IS THE HOMŒOPATHIC REMEDY ALWAYS SUFFICIENT TO RELIEVE SUFFERING IN INCURABLE CASES"?

BY A

COMMITTEE APPOINTED BY THE PRESIDENT OF THE ROCHESTER HAHNEMANNIAN SOCIETY, AND COMPOSED OF

W. G. BROWNELL, M. D.,
JULIUS G. SCHMITT, M. D.,
W. H. BAKER, M. D.

DEMOCRAT—CHRONICLE PRINT, ROCHESTER, N. Y.
1889.

Pure Homœopathy Defended.

The following Report was read January 31, 1889, before the ROCHESTER HAHNEMANNIAN SOCIETY, by Dr. G. BROWNELL.

MR. PRESIDENT AND GENTLEMEN OF THE ROCHESTER HAHNEMANNIAN SOCIETY: The subject assigned your committee, embodied in the question "Is the homœopathic remedy always sufficient to relieve suffering in incurable cases?" has become important, at the present time, in consequence of the division that has taken place in the homœopatic ranks in this city. It is also important, because, the use of old school palliatives to relieve suffering, has always been the first step towards that unlimited liberality, which honest homœopathists must denounce. It is a fact that the division to which we have just referred, really exists in all the large communities of the United States, but only in Rochester, N. Y., has there been a public act of separation. It is therefore, incumbent upon us, as pioneers in this movement, to made plain the grounds for the action we have taken. Many explanations have been advanced by different members of the Monroe County Homœopathic Society, to account to an interested public, for the step taken by you last October. Great care has, with one exception, been taken that these explanations should not contain the real issues in the dispute. It will be one of the preliminary objects of this paper to bring out the real reasons why we can no longer affiliate with the liberal homœopath or countenance his methods of practice. To assist in so doing we will recapitulate the points of difference that have been publicly ascribed to you by the so-called liberals. The one exception, noted above, and which does constitute one of the points of difference, was advanced by Dr. C. R. Sumner when he said: "I hold that when a patient is ill beyond recovery, I have a right to use medicines which will relieve him and ease him from pain." It will be noted that the subject you have assigned us is suggested by the the statement just quoted. This is the only honest, fair minded statement of difference that your committee could obtain. and we venture the assertion that if this were the only reason for a difference of opinion, no division would have occurred in the county society of our school of medicine. Other explanations that have been publicly made, have seemed to your committee absurd and false, and to carry in themselves the conviction of their absurdity and falsity. The first of these, in priority of the time advanced, was made by Dr. H. M. Dayfoot in the *Post Express*, when he said "the members of the Monroe County Homeopathic Medical Society, despite the charges of Dr. Riegler and others, fully believe in the rules of Samuel Hahnemann. We believe that Hahnemann formulated the best law of cure. We, however, claim that there can be progress in medicine as in everything else." This statement, on examination, seems to be a wonderful thing. It admits that the rules of Samuel Hahnemann constituted a law. Now how can a law of nature change? Can it become more or less of a law after fifty years? Would he claim that under the law of gravitation an apple could be made to drop to earth faster, because of fifty years study, or research, or practice? We claim an advancement of the medical science, in a more complete knowledge of the application of this law of similars. We know and study more drugs than were known fifty years ago. Our experiences and verifications are more complete, but the law, we claim, has not changed and never will change, whether Homeopathy exists or not as a school of medicine. Shall we not pass on from this singular statemrnt, which assumes that a law of nature can change after fifty years?

The last attempt, and it is the only other that we shall notice, to inform the public of the cause of our withdrawal, was recently made by the retiring president of the Monroe Society. It was done in an official capacity, viz: by devoting one-third of the annual president's address to an effort to exhibit us as "drifting far away," whatever that may mean. Let it be incidentally remarked, that as long as the aforesaid Monroe society maintains its present methods, your committee hope you have drifted sufficiently far to remain for-

ever out of sight of the eclecticism of that association.

The only difference that is claimed in this *magnum opus*, of the above mentioned official, aside from a ridiculous attempt to belittle our methods of prescribing, is in the assertion that you use only the higher dilutions or potencies, thus attempting to place the cause for division on the question of dose. You know, too well, the subterfuge here attempted, but for the enlightenment of any outsiders who might be deceived by such statements, we here affirm that the members of the Rochester Hahnemannian Society use potencies ranging from the lower, or sometimes even the tincture, to the highest. The third and sixth potencies being often employed. In short, we unhesitatingly place ourselves on record, to the effect that the question of dose has absolutely nothing to do with our having taken the decided step of separating ourselves from the Monroe County Homeopathic Society and its methods. We come now to discuss the real causes which have led the members of this society to sever their connections with the county society. We wish it understood at the outset that we are prepared to uphold all the statements that shall now be made in proof of the following assertions. We charge the majority of the members of the Monroe County Homoeo-Medical Society:

FIRST—With the practice of writing prescriptions which are composed of several drugs, and also prescribing remedies, in form Homoeopathic, to the number of two, three or four in alternation, practices which are in opposition to the rules laid down by Hahnemann, which teach the use of the single remedy.

SECOND—Of a quite general use of the Hypodermic Syringe, to introduce such old school measures, as morphia, cocaine, etc., for the relief of pain in cases not incurable, and which plan of treatment recognizes pain as the only condition, to be alleviated. This method ignores the plain instructions to select a remedy for the "totality of the symptoms," is too often the beginning of the opium habit, and many times render the case incurable.

THIRD—The use of cathartic medicines, diuretics, emmenagogues, etc., and the use of drugs for diagnosed conditions, prescribing more for the name of a disease than for the patient.

FOURTH—Of a general laxity of practice, under which some of their members have publicly boasted of the success they have attained with the recent fads, antipyrin and sphincter stretching.

LASTLY--That while claiming the honorable name of Homoeopathists, their practice is so diverse, that they cannot be described by any term then Eclectics, to day using Homoeopathic remedies, to-morrow measures of the Old School and the next day both together. In consequence of which inconsistency, they have already brought opprobrium upon the name they profess to serve.

To sustain or prove the above assertions, your committee have obtained certain evidence. A prominent official, of the Monroe Society, has been in the habit of ordering cathartic pills of an Auburn, N. Y., pharmacist, in large amounts. A member has taught a patient the use of the hypodermic syringe and furnished her with the instrument, the result being to produce the opium habit with all its evils. We have seen the prescriptions in the drug shops, calling for mixtures and compounds, and openly signed by so-called homeopathists. A young member of this sect stated his ordinary treatment for a cold to be the alternation of a mixture of aconite and belladonna with a mixture of causticum and phosphorus. The following is a prescription given by one of these false practitioners. It was obtained from the patient himself: Aconite, bellad., syrup of squills and wild cherry bark for a cold he had, and salicylic acid and antipyrin for his rheumatism. It is submitted, that such homeopathy certainly was not designed by Hahnemann, but it is equally true that the above instances are facts, and can be verified if necessary. We could extend the list, if more were needed, but enough are already given to prove the "Devil quite as black as he was ever painted" in Rochester. To revert now is the only essential point of difference between the two factions, that has been advanced by the other side, namely, the efficacy of homeopathy in incurable cases, we can produce some evidence in the affirmative. To accomplish this we have been compelled to go to the professed follower of Hahnmann, The Mongrel, whose practices we have been reviewing is, by his very practice excluded He has never tried the efficacy of true homeopathy, by hard persistant work, but has speedily resorted to the narcotics of old physic, and in the stupefaction so obtained has claimed his euthausia. We have placed ourselves in communication for this purpose with more than a score of the leading homeopathists of this country, and can now give you their habit of practice in these cases, which wonderfully uphold the beneficent action, of homeopathy when properly applied. We will open our evidence with a letter and case from P. P. Wells, M. D., of Brooklyn, N. Y., that venerable, noble old man, full of years and honors, who has practiced pure homoeopathy for nearly half a century. His reply in full is as follows:

"In response to yours of the 24th ult., asking for information as to whether the

Homœopathic [the most similar] remedy is always sufficient to relieve suffering in incurable cases,'' and on some other points, I would say: I don't know whether the most similar remedy will relieve the sufferings of incurable cas s in all instances; but an experience of the results of the action of this remedy, in curable and incurable cases, extending through forty six years, has proved beyond all possible doubt, that this is the best possible resort in all cases of whatever nature. This has so served me through these many years, that I have had no call for other means to relieve or cure the sick in a single case.

I have met no need of palliatives, or any of the resorts of ''old physic'' in a single case in all these years. I have seen no case where there was the least reason, for believing that any of these could have equalled the beneficent action of the ''most similar'' remedy.

I abandoned the practice of old physic in which I had been educated forty-six years ago and have in no case resorted to its methods since. I adopted at that time, the methods and means of the Homœopathic system because I had found in it greater power to relieve and cure the sick, than was in that system in which I had been educated. I found the Homœopathic system better and why then, when I found myself with difficult cases to care for, should I turn from this better, back, to that which had been abundantly proved to me, not so good, for the relief of self and patient. I can see no place for temptation so to do. That there are some who call themselves ''As good Hahnmann'' [say as Biegler] who have done and do this, is true enough, and it is sad as it is true. We can see but one explanation of this, and this is not altogether so complimentary to these men of gristle as might be wished. We can see no other explanation of this supreme folly, which abandons law for a guess, than that these men are equally ingorant of both old physic and the specific medicine of Hahnemann. Their practice and its results would seem to convict of both, and the consequences seem a great price to pay even for so well a sounding word as ''liberality.''

I began to try to make homœopathic prescriptions after a careful reading of the Organon, having in view in this duty, only the symptoms of the cases, as I could gather them and those of the Materia Medica as they had then been gathered. We had then no ten volumes of these, but only one and this a small one, with a brief record of the proved pathogenesis of about one hundred and fifty remedies. These were studied earnestly and diligently compared with the symptoms, of the sick, with no reference to names, which diagnosis might have imposed, or to the plan which a scientific, nosological arrangement might ascribe to the case. Neither of these were mentioned in the Organon as necessary to the discovery of the specific curative in any case, and we were intent on following the instructions of that peerless book, the objective being to cure the patient, not to make a parade, to myself or others, of my knowledge, scientific or otherwise, of his disease.

I was so engaged in September, 1843, when I met the first case of uterine schirrus I had been called to treat homeopathically. I found this condition of the cervix uteri, when called to arrest a threatened miscarriage, at about the fourth month of pregnancy. This was not effected, because of the extensive diseased condition of the cervix and lower portion of the uterus, which rendered the development of the organ requisite to accommodate the increasing growth of its living contents impossible. The next call was to arrest a formidable hemorrhage. This was successfully accomplished, as was that of each of the series of floodings which ended, as was inevitable, the life of the patient. The floodings had not only been arrested promptly, but the pain usually incident to uterine cancer had been so controlled that after the death of the patient the question of diagnosis of cancer was raised by the surviving friends, who were assured by practitioners of old physic that ''such a thing as cancer without pain was never heard of.'' Being so instructed by those who claimad to be of authority in the case, these friends called for a post mortem examination, and were told this would at once be performed. When I called at the late residence of the patient for this duty, I found myself face to face with no less than *six* old school doctors, and among them the aged and gentlemanly Nestor of old physic, in Providence, who had by his years and learning come to the position of ultimate appeal in mooted questions in his school.

The manner of those who were younger in this half dozen, when we met, was quite peculiar, and there was no attempt at a concealment of it. It was on the verge of the hilarious. They seemed quite satisfied with the hole they had dug and into which they had come prepared to put the young doctor and his homœopathy and bury both out of sight. I was then alone in the practice of homœopathy in Providence. I proceeded at once to remove the uterus and present it first to the nestor and then to each of the other doctors. Its disorganization by diseased process, and the name of that process were too apparent to admit of question, even by those who had come to witness the confusion of one whom they expected to see humbled and degraded. They only found themselves in the hole they had digged.''

The next communication is from J. T. Kent, M. D., of Philadelphia. It is given

entire, as his position as, a leader in homoeopathy, is well established.

"What can be more astonishing, than that professed homeopathic physicians, should deny the efficacy of their own remedies!

What greater evidence can the public ask of the ignorance of the system they profess to make use of to cure the sick!

It has been known to many witnesses that I have not needed anything but homoeopathic remedies in incurables.

I have been giving unusual attention to incurables, in private and hospital practice, where cancer and phthisis have fallen to me to watch to the last; where the horrible pains have been present, where morphine had, in other hands, entirely failed, and in all cases, has the homoeopathic remedy, when properly selected, been all that was needed.

Argument will fail to convince ignorant doctors, for the reason that they cannot cure and they cannot be made to believe that any one else can cure They do not know how to palliate and they do not believe that any one else knows how to do it. If they cannot cure, how then can they be expected to palliate or vice versa. You may freely say that Professor J. T. Kent has for years offered to show, without money, that the severest sufferings from phthisis and cancer, can be subdued with potentized homoeopathic remedies—with the homeopathically indicated medicines. You may say that the students, of Professor Kent, all do it and will say openly that we do not need anodynes. They are as follows, viz: Dr. J. A. Tombajim, of Sloan's Valley, Ky.; Dr. R. Gibson Miller, 17 Berkley Terrace, Glasgow, Scotland; Dr. J. G. Gundlach, Spokane Falls, W. T.; Dr. W. L. Reed. 2009 Washington avenue, St. Louis, Mo., also my three lady doctors, now in the hospital here and treating incurables named, and they go through to the last without suffering, Drs. Jennie Medley, E. P. Marshall and Mary N. Sargant. The three are in the hospital under my supervision and I know that they could not hold their places unless they know all this. Let any man select cases of cancer or phthisis and bring them to our hospital, bring his own judges and we will teach him to palliate the most painful cases with the indicated remedy and that in high potencies, we challenge the world to this very test. You know that I am the consulting physician in this staff and my private incurables are all taken to this hospital.

To give you cases would stretch out beyond your endurance, but bring the cases and if my young pupils can do the work what is the good for your Rochester mongrels to deny it? They cannot change the facts. I might report cases and they would not be accepted, but here is the hospital that treats these cases and here is the place to see it done. We have many cases of phthisis and some of cancer. You could see a patient under my care who is being cured of a fibroid of the uterus, a tumor as large as your head, and she (the patient) is returning to health Write to all the pupils named, and ask each one what he knows and how the teachings of Hahnemann have helped him. Also ask them them what they have seen me do. They all know how I practice.

It is astonishing that ignorant men will not listen to men who know how to cure. I offer the wards of our hospital, to show the work, and our work will sustain the physicians, in Rochester, that have resigned. The post graduate pupils under my care and tutelage, have been trained in the art of healing, and I will guarantee that each one of them can do this work. If this be true, what a shame it is for the professed homeopaths of your city to to claim anodynes as their needed means of relief!

There is nothing of a private character in this letter. I can stand by it in action, and that at the bedside. Be sure to make emphatic, that I make this point, viz: I do not select my remedy any differently in curable and incurable cases. I am firmly convinced that a doctor who cannot select medicines closely enough to palliate an incurable, cannot select medicine closely enough to cure curable cases, and he should be trusted in no class of cases. The homeopathic physician does not know that his cases are incurable, and he selects the remedy, and that remedy palliates the sufferings of the patient in incurable cases and cures the patient in curable ones. The physician is a homeopath or he is not. He is capable or is ignorant. I offer my pupils to teach your ignoramuses. I can send one to Rochester to do just what these men say cannot be done. * * * * You may count me in, in your fight for the "survival of the fittest," call upon me for cases if you need them. I will be as happy in war as in peace. You have fairly begun and now do not let up as long as you can see a head. I am only sorry that I am not there in body, but I have a fight on hand here as hot at yours, and the helpers are few, but the truth will be sustained."

The next is from one, of whose attainments and methods you have reason to be acquainted, I refer to the Father of Homeopathy in this city, Dr. Joseph A. Biegler. He says "I am thankful to your committee for accepting the duty assigned you by the Rochester Hahnemannan Society, of submitting to the consideration of the practitioners, and of the laity, the questions embodied in your letter. It is an important and timely step, taken at a time when there is a recovery from a state of confusion, into which Homeopathy has been placed, consequently misunderstood and nearly extinct, through the acts of pretenders who are in a large majority in the ranks of its practi-

tioners. To justify themselves for the confusion they have created, they resort to further deception, by declaring that the difference between the true practitioner and themselves is only on a question of the potency of the drugs used in practice. As it is a fact that the practice of Homeopathy is not based on a question of the potency of drugs, and that the true practitioner of that art has for his range in practice, the potencies from the lowest to the highest, it becomes necessary to make plain the real difference, in order that this deception may be appreciated. The real difference between the homeopathists and the pretenders to that art, is that the former is guided, in the selection of the remedy, by the law of cure, and as this law is all sufficient in all cases and under all circumstances, to provide for the relief of suffering, even in the incurable cases, and as it gives support to the end of life as no other means can do, he never resorts to means outside of this beneficent provision. The latter class pretend to do this, but the fact that this pretension is not true is so notorious that it is only necessary to revert to their practice and to their declarations in the privacy of their own meetings and of those made in the journals which represent them, to effectually establish its falsity. Two facts are here presented. The first, that the true homeopathist faithfully conforms to the requirements of this law in practice. The second is, that those who are pretenders do not conform to it. These two facts are already established in the minds of the people, who have had experience with the treatment of one or the other, or it may be of both. The ordinary practice of these pretenders is in direct opposition to the principles of homeopathy as given in the Organon of Samuel Hahnemann. But then the Organon is almost an unknown book to these false practitioners, so much so that it is perfectly safe to say that it would be difficult to find one of that class who had ever seen it, much less that he had ever read it. Its very name strike those who know anything of it, with the terrror exhibited by Mephistopheles, when he heard the heavenly tones of the cathedral chimes.

On the question you advance, "Is the homeopathic remedy always sufficient to relieve suffering in incurable cases?" I answer, yes, with certainty, if the practitioner be not so light-minded as to ignore the law and the welfare of the patient It is however easier for him to vade his duty than to perform it. What I say here, is said openly and I will further say, that there are to many witnesses of its truth and none who can controvert it, among these who have had experienco im my practice in the past ten or fifteen years. Numbers of cases could be cited by all true practitioners to illustrate the beneficent office of this law of Him whom no name can worthily designate.

I here give one illustration bearing on the question; it is of a case, and one on which professed Homœopathists make a stand to justify their departure, in practice, claiming that their duty to incurable suffering patients demands it. It is the case of a lady who was well known and highly esteemed in this community and the facts in regard to her case are also well-known.

The disease was uteriue cancer, involving vagina, which was in a honeycomb state. She had suffered, as such cases do, a lingering death. Under the palliative treatment, of cocaine, chloroform liniment, etc., she scarcely experienced an hour of relief from agony during the several months she was under that treatment. She was brought here from her home in New York, with the apprehension on the part of her attending physicians, and of her friends, that she would die on the way. With her came a basketful of preparations, of the various strengths of cocaine and mixtures of liniment, provided by the attending physicians. In this, her last stage of suffering, all palliative treatment of the above description was discarded from the next day after her arrival and the indicated remedy only given. She lived nearly two months after her arrival with comparatively little suffering, and with such relief as to enable her to devote hours in finishing a piece of memorial work to which her loving heart had long been devoted. She died without suffering and in keeping with the repose of a gentle sleep, to the consolation of her friends, whose gratitude was expressed to the author of this beneficent law; which is not regarded by some well meaning and honest men among the professed homeopathists, because their opportunities in their medical studies, in the so-called homeopathic colleges, have not afforded them a knowledge of it, or of the principles which emanate from it as given by the master in his Organon, and which is daily being defiled by a class who 'wear the livery of heaven, to serve the devil, etc.'" The following, is from W. A. Hawley. M. D., of Syracuse: "I am heartily glad of the step recently taken by the real homeopathists of Rochester, in separating from the mass of physicians, who, while assuming the name of homeopathists continually, in practice, deny and transgress its law—the law of the curative relation of drugs to human ailment. They profess to believe this law, but claim its inadequacy to afford relief to the hopelessly sick, that it has no power to smooth the way down into the 'valley of the shadow of death,' and therefore they must forsake their principles at this trying hour and resort to the questionable methods of the so-called 'regular' school of medicine. That which will cure cannot afford relief! What absurdity! You ask my experience. It is simply this:

I abandoned the methods of the 'regulars' thirty-five years ago, and never since have I in one single instance had occasion to resort to other than homeopathic remedies to relieve the sufferings of the dying. I will give you a few marked cases: In the winter of 1865–'66, Mary B———, aged about nineteen, was sick and dying of phthisis pulmonalis. Three or four days before the end she experienced a marked aggravation of the cough which became almost constant. Her parents and attendants became clamorous for an anodyne to alleviate. I selected the remedy and gave it in the thirtieth potency, but so urgent were the family for something more, that I consented to allow them to send for morphia. Before the drug could be obtained the remedy that I had exhibited, had produced such complete relief that she could not be induced to take the morphia powders, and they remained on the mantel after my patient had peacefully passed away.

CASE II. In the autumn of 1870, Mrs. F. C. was dying of consumption. She had been troubled with sleeplessness for some days until the patient and her sisters, one of whom was an electric physician, became very anxious that she should receive a dose of chloral. I declined to give it. Against my advice they obtained and gave it. The next morning her first words were, "Oh! doctor, I have been in Heaven all night." She had taken one dose of chloral which produced stupefaction speedily. The next night she did not take it and did not sleep—on the following night she took it and, not sleeping, took a second dose but without sleep. In the morning she said, "Doctor, I have been in hell all night." I never saw so nervous a person as she then was and continued to be until she died. The drug, chloral, remained as a perfect bar to the indicated remedy and she would take no more old school drugs although urged to do so by her sisters and others.

CASE III. From 1865 to 1876, I had a patient, an old lady, suffering from cancer of the breast. During these eleven years the pains and the hemorrhage incident to this condition were readily controlled by the indicated remedy, even to the hour of her death. For all these pains she got no medicines lower than the thirtieth potency and often the two-hundredth. Her death was painless and peaceful. At about the time of her death it was my sad experience to see the sufferings and death of a friend from cancer, of the womb, under the so-called "regular" treatment. I can truly say that again and again I saw her suffer more in one hour than did my patient during the whole eleven years. Her agonies were horrible and largely the result of drugs. Her last intelligible words were, "If you know of any one suffering from cancer, tell them not to take morphine."

CASE IV. Miss A. F. C., aged 40, was under my care from spring until late October, 1878. The disease was schirus of the breast extending into the lungs with death from Hydrothorax as was demonstrated by an autopsy. She suffered often from the characteristic pains, but was always soon relieved by the indicated remedy. Her death was as peaceful as possible and was unaccompanied by a single struggle as I stood by her side and saw her expire.

CASE V. During the past autumn I lost an old client and friend, who died, as I believe, from a malignant tumor in the abdomen, although no autopsy was allowed.

Some three weeks before he died he asked me to give him something that would make him "sleep right out." I replied, "Why, my good fellow, you do not want to go off without your head do you?" He thought a moment and answered, "No," with emphasis. I said I will not make you drunk, but will let you down so quietly and easily that you will scarcely know you are going, and I did it. Ten or twelve days before the end, he had paroxysms of difficult breathing when he must have windows and doors open and must be fanned, very briskly. Any homœopath will name the drug indicated. Half an hour before he expired he called for this remedy and got immediate relief, even in the midst of death.

What else could he expected of a drug which cures those conditions in curable cases, but relief in any case?

The next is the reply of Dr. Clarence Willard Butler. * * * * While I can assure you that your information is correct and my custom is to treat all classes of cases by the use of homeopathic remedy unaided by drug adjuvants, I have "fallen from grace" lately under peculiarly trying circumstances and I send you a record of the case. I know, no one better, how incomplete must have been my knowledge not to have relieved my patient with the Homeopathic remedy. I tried faithfully for twenty-four hours but did not find it. The rest of the story the report will tell without "notes" from me in this place. Enough that it was my first lapse from what, I consider correct treatment, for some years, and the experience will not make me crave "the flesh-pots of Egypt" for some time to come.

In regard to my custom, in practice, of rejecting the palliative drugs and measures of the old school, it may not be out of place to say a few words. I know of no *a priori* reason for not expecting the curative drug—the Homeopathic—to be also the palliative. Indeed in those cases recognized by skilled and conscientious medical men, as self limiting or necessarily fatal [e. g, renal colic as an instance of the first class and phthisis or cancer of the other] where pain is one of the symptoms

and that, one which is most severe, and seemingly requires the most immediate attention, I used to have a theory in common with many others, that the use of palliatives was not only common humanity and good practice, but often an absolute necessity. The reason that I now reject these agents in practice, is that I have learned by careful experimentation. I know from personal observation that the Homeopathic remedy reduces the aggregate of suffering to the minimum.

The theory of any man is of no value, the experience of any man is valuable, in just so much as he is skilled to observe and faithful to experiment. Thus when experiment had shown me that even I could reduce the the aggregate of suffering without these adjuvants, I had but one course to pursue. We must never forget that Homeopathy faithfully applied is contiuually reducing the number of incurable diseases, and in such cases, when we have the testimony of many men, that a larger measure of relief may be afforded by their treatment homeopathically, we must ever give the patient even the remotest chance of ultimate recovery.

Eight years ago I was called to see a case of cancer of the breast (schirrus). It was so diagnosed by my predecessor in the case, by a consulting physician and by myself. An operation, removal of the breast, was advised. The consulting physician frankly said, that an early operation would probably prolong life only, (and even that was not positive) and would palliate, in that for sometime after the removal of the tumor, there would be no pain. I demurred, and with the concurrence of my patient commenced to treat her for such conditions as presented themselves from time to time. Many remedies were used for varying conditions during the next four years, always the single remedy, and always stopping medication during any improvement in general conditions. * * * * Result, the woman is well and has been for more than three years. I wish you and your confreres all success in the good work you have undertaken. If the enclosed record, of my ignorance and error, can aid any one of you, to avoid a similar mistake and painful experience, I shall be glad I have reported it—although I hesitated long before concluding to do so—having none of Dogberry's ambition, "to be writ down an ass." Dr. Butler's reported case is highly instructive and is as follows:

"Miss M. W., of light complexion, small and spare, has inherited together with the tubercular diathesis, (both of her parents having died of consumption) an excessively nervous temperament and a willful ungovernable disposition, which has been made worse by lack of early, healthful discipline. She is now in the last stages of consumption. For several years she had taken powerful purgatives, from time to time, her bowels never moving without such *stimuli*. In October her bowels, which had become much better under remedies suited to her general condition, became obstinately constipated, not moving at all for ten days. She was comfortable, however, and no special prescription for this condition was made. But, from long continued belief, that constipation was "the unpardonable sin" she was not satisfied "to leave well enough alone," and insisted upon having something administered which should purge her. Of course I declined to accede to her wishes and gave the nurse strict orders that no such measures be resorted to. This provoked a most pronounced opposition on her part, which culminated in about twenty-four hours in a violent attack of hysteria. She insisted that she suffered the tortures of the lost, from abdominal and rectal pains, and by her violent screams made everyone in the house uncomfortable. It so happened she was in a boarding house, where, among others, a sick person resided. The shrieks of my patient made this person worse and my endeavors to control her nervousness were only partially successful. Did you ever treat a nervous patient in a boarding house where at least a half of the boarders were violently opposed to your school of medicine, and the other half confident that they knew more about medical treatment in your "pathy" than you did? Between the scepticism of the one-half and the kindly (?) advice of the other, my patient's grandmother, the only near relative she had, was nearly as hysterical as the patient. She therefore begged me to do something—anything to relieve her suffering. The invalid, before mentioned, told me (by messenger) I must do something or she would die. The boarders, according to their dispositions, were sympathetic of ugly, over the noises and disturbance.

Now I do not think I am lacking in that determination and firmness which is so necessary a part os a doctor's character, but here was a case where, if ever, an anodyne was needed. The case was incurable, the necessity for relief urgent, the surroundings almost imperative. Was not my patient losing more vitality, from her present condition, than she could from the administration of a drug, which would, at least, produce surcease of all her sufferings? She received a dose of morphia. A more pleasant effect I have never seen from this drug; quiet and sleep followed the manifestations of the preceding hours; the patient was blissful, the boarders appeased, the grandmother tearfully grateful. I have never regretted giving that dose of morphia but once—but that is ever since I gave it. After several hours' sleep, my patient awoke feeling exhausted and faint, but no food could be suggested which she would take. She had no nausea, but a disgust for food prevented her taking even a swallow of milk.

Uncomfortable and unhappy, she wanted another dose of the anodyne—nothing else would relieve her; nothing else would she take, for she

"On honey-dew had fed,
And drank the milk of Paradise."

Her appearance was ghastly, her skin moist and cold, and her face bloodless; the pulse small and weak, the heart action feeble and occasionally intermittent, still she screamed for the morphine—"that better medicine." It is needless to say she didn't get it, in view of her condition, and it is impossible to adequately describe the struggle of the following month, for it took no less than that time to undo the mistake of that night. It would require a volume to record the varying symptoms presented during that time, but briefly her general condition may be stated as follows: Before this well-nigh "fatal error" her appetite had been very good for her condition; after it, she had absolutely none. Before, her strength, while gradually waning, had not been accompanied by a commensurate sensation of weakness; after, the sense of exhaustion was extreme and terribly distressing. Before, she had been cheerful and hopeful; after, she was depressed and hopeless, sad and tearful. Before, she looked forward to that time when she would be well again; after, to that time when she would be "out of the way." Before her sleep had been peaceful, although she had slept in short naps only; after her sleep was full of dreams and she invariably awoke exhausted. Before, she did not have night sweats, for a month after she always had exhausting sweats when sleeping. Of course her constipation was more obstinate, with no relief of the mental anxiety over this condition and, indeed, with no little physical suffering from it.

Persistent, honest work has made her again comfortable, and she is now surely and steadily going down to the dark river with almost no pain and comparatively little suffering—even from the nervousness which has, all her life been her *bete noir*.

Dr. B. L. B. Bayliss, of Brooklyn, writes: "The Homœopathic similimum has, in my practice, always relieved the sufferings of those dying of cancer, of phthisis and other protracted and painful diseases, and the dynamic power of the higher potencies has often astonished me by its rapidity and successful operation."

From W. P. Wesselhoeft, M. D., Boston, Mass., we have this to present: "In answer to yours of the 24th of December, I wish to make the statement that I never use other methods than those strictly in accordance with the law of similars "to relieve pain" or other agonies.

During a practice of thirty-five years, I have become more firmly convinced, from year to year, that the homœopathically indicated remedy, is in all respects, the best, to give the patient the most relief, whether in the agonies of death or during the course of an incurable disease. The elimination of this remedy, is not always an easy task, but the labor spent in its discovery, is much more satisfactory, than the resort to the usual means, of stupefying the patient by poisonous doses of drugs allopathically indicated. One of the most painful cases of disease, coming under my notice, was one occasioned by an embolus, in the femoral artery of a lady, aged seventy-five. The symptoms, at first, pointed strongly to secale corn, which was given without relief, for several hours. Arsenicum also failed, even after the aversion to external covering of the part, had given place to a desire to have the limb covered. Cantharis, however, cured the pain in a few hours and the limb remained absolutely painless for nineteen days, during which time the limb mumified, and a distinct line of demarcation, formed below the middle thigh. Amputation was performed on the twenty-first day, after the formation of the embolus. The patient is still living and in good health, now in her eighty-sixth year. Can we not, with justice, ask, what would have been the result of this operation, after three weeks of drugging with opium?"

W. S. Gee, M. D., of Chicago, Ill., has this to say: "While I am in full sympathy with you, I question whether the good to be obtained, by any array of statements, will pay for the pains taken. Our willful doubters will not believe and act upon it. Life is too short and "tho' one were to rise from the dead" they would not believe. Go on. We sometimes question whether "the right will prevail" but perhaps we are two anxious for speedy results."

From E. B. Nash, M. D., Cortland, N. Y., comes the following: "After twenty-five years of honest experimenting, I am firmly convinced that the best remedy to produce euthanasia is the homeopathically indicated one. I used in my earlier practice, to resort to morphine, when I was satisfied that my patient must die and I wished, or the patient wished me, to ease him or her down to death. For a few doses they often suffered less pain and expressed great satisfaction and gratitude for the relief. But if they lived any length of time, I found that the morphia, not only failed to secure the relief from suffering that it did at first, but invariably seemed to add greatly to it. In many cases I have had patients beg me not to give them any more morphine, because they suffered more with than without it. It is a delusion and a snare. It is a moment's pleasure for an hour of pain. Even with my years of experience, it is very often difficult to select the true remedy, but when once selected and applied, I have not only seen the desired relief brought about in fatal cases, but wonderful cures wrought in cases, which from any human standpoint seemed

absolutely incurable. I am sure that many lives that might have been saved, or greatly prolonged, have been lost or shortened by allopathic measures for producing an easy death.''

From across the continent comes these words of cheer and encouragement, written by A. McNeil, M. D., of San Francisco, Cal.

''* * * * * * In moribund cases my experience is, that the remedy, indicated by the totality of the symptons, is amply sufficient to avert suffering. The remedy will give relief generally for a shorter time than in curable cases, but when its action is exhausted, if the same remedy remains indicated, it will continue to afford relief, if given in a higher potency.

When in a serious case the administered remedy only relieves the pain, without producing a fundamental improvement, I consider it ominous and often find the case incurable.

I cordially endorse the action of the members of the Rochester Hahneman Society in withdrawing from the county society. When there is no further prospect of enlightening the poly paths, then further intercession in societies is folly.''

Dr. H. C. Allen, editor of the Medical Advance, sends a few words of Godspeed:

''In my practice, I have no use for allopathic palliatives, even in incurable cases. The similar remedy is much more efficacious in the alleviation of pain, in incurable sicknesses, and leaves no ''after clap''—no drug effects—often much more troublesome than the original affection, behind it. You have my hearty sympathy in your fight for the right. Go on; it is only a question of time. You are on the side of the truth, which, in its conflict with error, has been and ever will be, triumphant.''

G. W. Sherbino, of Abilene, Texas, says: ''I claim superiority for the indicated remedy in incurable cases, provided the remedy is selected with care and according to the rules of Hahnemann; any other treatment than this is not homœpathic and the sooner the public understands this, so they can distinguish the true from the false, the better for the public.''

Dr. James B. Bell, of Boston, Mass., writes: ''I have no difficulty in treating all cases, of acute pain, without narcotics.''

S. Seward, M. D.. of Syracuse, N. Y., ''I have depended entirely ppon the carefully selected similimum, to relieve the pain of the sick and dying, for the past thirty years, and have, under no circumstances used anything else.''

We will class the communications with one from George H. Clark, M D., of Philadelphia, Pa. He writes as follows: ''I am heartily at one with you, and the other Hahanmannians with you. To the question you ask in regard to the suffering of incurables: I answer—any one, who has had expertence in honestly applying the homeopathic law, can positively answer—yes. Not only this: If he has seen anything of the use of palliatives, as advocated by many so-called homeopathists, he will not hesitate to compare results. For the results palliation, in the form of powerful drugs, is almost invariable followed by an aggravation, of the pain and other symptoms present, and their continued use, will convert a curable into an incurable condition.

A practice of over sixteen years, in which, a fair share of representative cases, of various diseases, have been under my care, including the most painful affections, in not one of which, has an anodyne, or narcotics, or soporifics, or anything but that demanded by the law of Homeopathy, been used enables me to reply in the affirmative to your question. The following case will illustrate: A man, aged 48, has been under the treatment of a so-called Homeopathist, for a painful affection, which has been diagnosed, dyspepsia. After several months treatment, without benefit, he came under my care. I found the following: Sensation of great fullness on taking a few mouthfuls of food followed almost immediately, by gnawing, burning pains and tenderness in the region of the stomach: Great tenderness over the entire abdomen, cannot bear the least pressure; intense, sharp pain in abdomen, constant, but worse in afternoon and evening, with much swelling. Examination revealed a tumor in the region of the cardiac orifice of the stomach. There was great emaciation, occasional vomiting, much mental depression, sleeplessness from pain, obstinate constipation, alternating with an occasioned soft, acrid stool, which aggravated the abdominal pain. Here was, unquestionably, cancer of the stomach. The symptoms, indicating the conditions were so plain, that it was thought astonishing that any one, professing a knowledge of disease, could possibly be so myopic, as not to be able to make a correct diagnosis.

The prognosis, considering the depressed mental and physical state, and the length of time the disease had been progressing, was of course unfavorable.

The question was to find a remedy to relieve the suffering. No thought was given to other than homoeopathic measures, and after a study of the case, I began treatment with lycopodium. In a few hours all the symptoms were relieved and the remedy discontinued. After two weeks the patient was able to take appropriate food with less pain than for several months previous. The remedy was continued, when necessary, for two months, and always with the same result, relief of all painful symptoms. Death came, but the man retained his mental powers to the last, and yet was saved from the distressing conditions, which fol-

low the use of drugs, powerful for harm only.

Compared with cases, in which anodynes are used, I am sure that one need have no fear of trusting to Homœopathy alone for true enthanasia

MR. PRESIDENT: In the consideration of these communications, the fact should not be forgotten, that, we are not engaged in a controversy with the older school of medicine. We rather, much as we may differ, recognize their right to use these narcotics in incurables, as it is in accordance with their professions. But what shall be said of the men, who, while claiming the honor of being Hahnemann's truest followers, Anglomaniac-like, ape the practices they profess to disown, and only confrom to the selfish usage of being "all things to all men." "By their works ye shall know them." In examining the statements, in regard to habit of practice, and the reports of relief afforded in incurable diseases, it would seem wonderful, that there should be such unanimity of opinion, were the fact forgotton, that these men have been practising medicine, according to a law. But when we recall the fact, that the law of healing, promulgated by the great Hahneniaun, is infallible, then such results, as we have read, are only the ordinary events to be expected. The cases reported, as you will have readily seen, are the most intractable, incurable, and attended by the most excruciating pain, that the medical profession encounters. The results, are generally complete palliation and in all palliation, sufficient to allow the patients to attend to their final preparations, for the supreme event in human existence. What a contrast to the results of narcotism! On the one hand, complete possession of all the powers of the intellect; on the other, the faculties of the mind, benumbed and befogged, and even though there be an absence of pain for a time, when the force of the drug is spent, the suffering returns increased in power.

We can give no description of the after effects of opium, so effective as the following words of Coleridge, who wrote from experience: "Conceive," he says, "a poor, miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to a vice that reproduces it. Conceive a spirit in hell employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have."

The advantages that are the natural results of obeying our law in treating desperate cases have been so fully brought out in the letters we have read that it only remains for us briefly to recapitulate them. Prominent will be the reduction of the number of so-called incurable diseases. Dr. Benjamin Rush, a prominent physician of the old school, has given out this great truth: "To pronounce a disease incurable is often to render it so."

Pure Homœopathy never assumes a case incurable, and until the proper remedy is seen to possess only palliative powers such case will be found a curable one. At the present time there is a case of Diabetes (usually called incurable) in this city, progressing to complete recovery by the use of the indicated remedy only.

To lessen the number of people addicted to the opium habit, the chloral habit or the new cocaine habit, will by the thoughtful be considered a gain to humanity. An advantage accrues to the physician, by this method, in the confidence which enables him to treat the most painful diseases with the same care he gives painless ones, knowing he runs no risk of cursing his patient with a habit that often proves worse than the original disease.

In conclusion, we would like to impress the meaning of the old maxim, "There is no royal road to success." The results of homœopathy can only be obtained by hard, persistent work.

To the laity we say—lay aside your fears of suffering. The leading men in homœopathy to-day are, and have been for years, practising in accordance with the discoveries of Hahnemann, and praising God for their powers to help suffering humanity even unto death—

* * * * * * "Sustained and soothed
By 'an unalterable law, (thou shalt)' approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

W. G. BROWNELL, M. D.,
JULIUS G. SCHMITT, M. D.,
WILL H. BAKER, M. D.,
} Committee.

16

SUPPLEMENT TO THE PULTE QUARTERLY.

ADDRESS

DELIVERED AT THE FORTY-THIRD
ANNUAL SESSION

OF THE

AMERICAN INSTITUTE OF HOMEOPATHY

AT

WAUKESHA, WIS.,

ON THE

PROGRESS ⁘ OF ⁘ HOMEOPATHY,

BY THE

PRESIDENT, J. D. BUCK, M.D.

1890

AMERICAN INSTITUTE OF HOMEOPATHY.

PRESIDENT'S ADDRESS.

Ladies and Gentlemen:

I find myself in a peculiar and somewhat embarrassing position. One month ago I was notified by the executive committee of the Institute that they desired to present my name at the opening session of the present meeting as their choice for "President *de facto*" of the present session of the Institute. It was also intimated that there would probably be no opposition to their nomination, and that, if I accepted their nomination, I had better get ready an address as President, according to custom with former Presidents. As you are all aware, this arrangement had become necessary by reason of the severe and hopeless illness of the President-elect, and of the absence in Europe of the Vice-president, so that the Institute would be without a presiding officer. Had I been ambitious for fame I should hardly have accepted a position, the offices and opportunities of which would be confined to the brief session of the Institute; but, coming spontaneously as did the letter of the executive committee, and being couched in such cordial and flattering terms, I felt it a duty I owed to my colleagues, no less than to the profession at large, to accept their kindly offices.

No one can more sincerely regret and deplore the misfortune that has brought about this result than myself. I had expected to be present at the present session, and to see in the presidential chair one whom we all honor, and to whom Homeopathy owes an everlasting debt of gratitude. No man, living or dead, better deserves our tribute of praise for loyalty to our cause; for unflinching warfare in its defense; and for a championship for truth and justice extending over a third of a century. If this battle has been confined to a single State, its beneficent and far-reaching results are for every country and for all time.

The annals of Homeopathy will contain no name more deserving of grateful remembrance than that of Alfred I. Sawyer; and

what more fitting time and place than the present in which to give honor to whom honor is due, while we unite as a body in extending to his bereaved family and friends our sincere sympathy. Their affliction is ours; their misfortune is also ours. May a beneficent Providence comfort them in their affliction, and a common sympathy lighten their grief. I would recommend to the Institute that its expression of sorrow and sympathy be sent by telegram or otherwise to the family of Doctor Sawyer. I would also recommend that in future the officers of the Institute include a second Vice-president.

But, my friends, my perplexities do not end here. Article III of the by-laws requires that the President's annual address shall embody a résumé of the progress of Homeopathy during the year past, and make such suggestions as he may deem necessary for the Institute to take action upon during the session. I trust it will be apparent to every member of the Institute that no such résumé could be prepared with only a month's notice, in the few hours which a busy practitioner could gather from his many obligations to patients, to other societies, and to family cares. I trust, however, that I may have something to say regarding both the past and the future progress of Homeopathy that shall not be entirely void of both interest and value. Statistical it will not be, but there may be other things which quite as intimately concern the progress of our cause as the founding of colleges, hospitals, dispensaries, or medical journals; or even the enactment of laws defining the rights and privileges of the homeopathic practitioner. These are all necessary and beneficent, and they no doubt indicate progress, but they largely depend on the recognition of the principle of justice and fair play, and on the spread of intelligence and liberality among the people. These are the signs of progress; they are also the results of progress. But the principles that have thus made progress possible, and that have enabled Homeopathy to hold its own in an age of criticism, where principles are continually tested by results, lie deeper by far than statistics or any mere tabulated result.

The press, the pulpit, and the politician generally claim to lead public opinion. Yet we seldom find them advocating unpopular doctrines. These are rather the strongholds of conservatism, and they usually offer an organized opposition to the

new idea which finds lodgment in the breast of the individual reformer, whose institutions are far in advance of his age, and whose loyalty to truth is invulnerable, even in the face of persecution and ostracism. It is thus that every new discovery has to run the gauntlet of old prejudice, organized ignorance, and entrenched authority. The discovery of Homeopathy offered no exception to this rule. Hahnemann was more than a century in advance of his age. The age is even yet progressing toward Samuel Hahnemann. The name of Hahnemann stands for the reign of law, and the recognition of dynamics in modern life, and in all that concerns the nature of man or the apprehension of nature. The entire progress of the past century has been toward the recognition of the finer forces in nature; and this progress necessitates a recognition of Homeopathy. The entire progress of the age is away from superstition, away from blind chance or caprice, away from unsupported authority; and toward the recognition of universal law as underlying all phenomena, and as determining all results. This progress necessitated a recognition of Homeopathy as the one principle of practice, the one law of therapeutics which repudiated both precedent and empiricism. Strictly speaking, the progress of Homeopathy has been largely in its application and recognition. Its method was from the first strictly scientific, and its foundations were laid in absolute law.

It may at first seem strange that I should dwell for a few moments upon the "Law of Cure," as it is called, and which is supposed to be familiar to even the tyro in Homeopathy. It is too often conceived that this law applies only to the action of drugs on the sick, or to remedial agents for the cure of disease. I hold that the law is universal; that it is the principle of all action, and commensurate with all life; and that the future progress of Homeopathy largely depends on this larger recognition of the basis and application of the law. It may, indeed, seem a strange paradox, to say, that while Homeopathy is based on law, it is often practiced empirically; and yet that is the real meaning of what is sometimes called "routine practice."

It may not have occurred to many persons that there is any very direct connection between the law of gravitation and the law of cure; yet such is the case.

Newton's first proposition in regard to force declared that

action and re-action are equal and opposite. This equation, or the problem of the parallelogram of force, is by no means confined to the sun and planets; to cosmic movement, and terrestrial phenomena; but it obtains in all life, and lies at the basis of every molecule of protoplasm, of every tissue cell, and of every drop of blood in man. Drugs, whether medicines or poisons, act on man according to this principle; for in man it is the basis of all action, the law of all life.

Similar action implies opposite action; or else all action must cease. Between these opposite actions the sum of energy, or vital force, maintains an equilibrium. This equilibrium is what we call health. Disease results when action and re-action, though still opposite, are not equal; and it is the province of the remedy to restore the lost equilibrium. It was formerly held that in electricity there were two fluids, one positive and one negative. Then it was held that there was one fluid acting in opposite directions; and finally the idea of a special fluid called electrical was abandoned, and an electrical or magnetic condition of all substance was conceived, in which tension, or polarity, is manifest by two poles.

Similar theories have been held in regard to the human body, and its condition in health and disease; and such theories are still held by even those who call themselves homeopaths. Empirical prescriptions and blood purifiers are often the result. Losing sight of the dynamic action of drugs in accordance with exact law, the most speedy and beneficent effects are also often unrealized, for they do not uniformly occur. There is in man a tendency to health, and a tendency to disease; a tendency to life and a tendency to death; and the only beneficent effect a drug can have is to give direction to this tendency. This action is dynamic; one of adjustment, not of quantities or equivalents of force.

Homeopathy has to-day two rivals in the realm of dynamics with which it can not blindly contend and hope to maintain its position. These are so-called Hypnotism and Christian Science. Both of these proceed empirically. Names count for nothing. Each is dominated by an idea, but neither discerns clearly an underlying law. Believing as I do in the reign of law and the survival of the fittest, I think it desirable that we re-examine our foundations, to see whether or not they are secure and commen-

surate with our present need, and sufficient for future progress. In the new age now dawning, Homeopathy is being put to a new test. It thrived under old-school opposition and abuse, but how will it fare in the presence of these new rivals that meet it on its own ground in the realm of dynamics? Empiricism under the homeopathic garb may be less harmful than many other forms of empiricism, but there is nothing to show that it can be more enduring, nor is there any reason why it should be so. Nothing short of science based on law will stand the test. The law must be universal, and the science must be applicable to, and commensurate with, the trend of the age. It is true that no one can obtain letters patent on a law of nature; but it is precisely for the discovery of a law of nature as a basis of cure that we give credit to Hahnemann. The application of this law to the cure of disease by no means confines itself to drugs. It is the law, the principle of action, the method of application, that is covered by the homeopathic claim for recognition; and this law, this method, this application, is as broad as human nature, and commensurate with the life of man. We have wrangled over potencies till we have lost sight of principles. We can, indeed, afford to smile complaisantly at the ridicule and opposition of the old-school doctor, for he has often persecuted us into popularity, and cursed us into a competency! Denial and abuse count for very little in this age, in the presence of demonstrable results. But are we ready to change places with the old-school doctor and become abusers and denyers while others demonstrate results?

For one, I am as complaisant in the presence of Hypnotism and Christian Science, as before the Rip Van Winkles of a generation ago, with their boluses and their blood-letting. For the first time since the advent of Homeopathy it meets a rival in its own domain; viz., dynamics.

So far as under any name the practice of medicine consists in drugging the sick, I am in favor of anything that opposes drugging. Beyond this point I am in favor of law as opposed to empiricism, even though empiricism may hide under the name of Homeopathy.

The progress of Homeopathy does not depend on the repetition of a formulary, and the practice of empiricism. It depends solely on the apprehension of the universality of the law, and

its intelligent application to every departure from health, whether of body or mind. This law is involved in every physiological process, in all hygiene and dietetics, no less than in the administration of remedies for disease. Applications under the law must vary according to the realm involved, but the principle of application remains the same. In the use of electricity, and of hot and cold water, for example, the principle is clearly shown. But I need not particularize here.

If the practice of medicine in its application to the body, and on the physical plane, is by no means confined exclusively to medicinal substances, so on the sensuous and mental planes does it necessarily include many things besides drugs. What these adjuncts may be and how they should be applied is a question now pressing for consideration. Having a guiding law, applicable to every department of man's being, we ought to be able to discover the hygiene and dietetics of the mind as well as of the body. This is precisely what Dr. Talcott is doing at Middletown, and he is simple overwhelmed with patients, though he is as one man against an army. When merely for sport or pastime people are thrown into syncope or catalepsy by persons entirely ingorant of physiology and the laws of life, when a glance of the eye, or the shimmer of a coin, or a mere "suggestion" is shown to act as powerfully as the strongest drug, it is high time for those who know something beyond mere empiricism to discern and apply both mental and moral hygiene.

Hitherto the progress of Homeopathy has been the progress of an idea. This idea has been to apply potencies rather than ponderables, dynamics rather than drugs, to the cure of disease; and this application has been based on natural law. Through this application the law has been demonstrated times without number. Something more is necessary to constitute real progress. We have all the elements of progress within our grasp, and these are the elements of a science as far-reaching as the nature and the needs of man. That a homeopath may also be an empiric would, perhaps, generally be denied; and yet one may be a homeopathist without being a scientist; but no one can be a scientist in therapeutics and ignore or be ignorant of the basic law to which I refer, and which stands as the foundation of Homeopathy. It is no doubt true that if the practitioner of medicine must be an empiric, he will do more good

and less harm as a homeopathist; but the real progress of medicine as a science, and therefore the true progress of Homeopathy is not to be secured through empiricism in any form.

It would be out of place at this time to enter into any lengthy argument to show that the action of similars under our law of cure is by no means an action restricted to the administration of drugs to the sick; and yet this is just the procedure that in my humble judgment is so necessary to the progress of Homeopathy *per se*. In noting carefully the symptoms in a case of disease our method is that of all exact science. The process is one of careful observation and exact analysis. A true picture of the diseased condition is formed from the totality of the symptoms. The process by which we derive this picture is one of synthesis, and is the exact opposite of scientific analysis. In other words, it is philosophical. These are complementary processes in the application of the law of cure, and induction and deduction here go hand in hand. The terms science and philosophy, be it observed, refer to processes or methods of procedure, not to formulated results. The results are true just in proportion to the range and number of facts involved, and the correctness of our methods of using these facts by induction and deduction.

There is a further value to these exact methods, viz.: they point unmistakably to the real nature of disease, and thus offer a logical and exact basis for pathology. The various forms of energy and modes of motion observable in the organism may be synthesized as vital force. Every so-called disease, with all its varying symptoms, may thus be regarded as a disturbance of vital equilibrium.

In the normal manifestation of vital energy we observe an ebb and flow of energy, action and re-action, systole and diastole. In other words, to use Newton's formulary, action and re-action are equal and opposite. There is an incoming tide of food, and outgoing tide of effete matter. There is the process of assimilation, and the process of disintegration, the process of decay and the process of continual rejuvenescence. While both matter and force are thus constantly re-distributed, and the balance of power is thus constantly being adjusted and maintained, an ideal equilibrium is, nevertheless, to be preserved.

From this standpoint must arise our concept of disease. The

idea that there are many diseases with a multiplicity of symptoms is not consonant with the well-known operation of our law of cure. As the one vital energy of the body is the motor back of all varied physiological process, and as any disturbance of this vital energy manifests as symptoms and constitutes disease, so may we conclude that there are not many diseases, but rather one disease manifesting in a great variety of forms. Innumerable immediate causes may promote disease through localized effects within narrow areas; but before these effects can manifest themselves, the vitality in parts or as a whole must be disturbed or disarmed. Add to these considerations the phenomena of all physiological action, viz.: hyperæmia and its concomitants, which local disturbance of equilibrium is permissible with a return of normal equilibrium through the fund of vitality, and we have the basis of all pathology. All diseases have a common root in disturbed vitality, however various their manifestations or symptoms. All restoration to health depends on the restoration of equilibrium. Every disturbance of equilibrium manifests itself as disturbed function, disturbed nutrition or decreased vitality.

Returning now to our basic proposition, viz.: that action and re-action are equal and opposite, we find that as a result we have a normal tension and an equilibrium incident to health.

The life force, or vitality *per se*, is thus consonant with magnetism, for it manifests as polarity. Polar tension with general equilibrium, or an organized system of vital magnetic areas, gives a comprehensive idea of the animal body. Here then we have a complete philosophy of the law of cure; not based on the theory, but logically deduced from the phenomena of life. That disturbance of equilibrium which we call disease, whether in tissue, in organ, or in organism, is a disturbance of polarity. Bearing in mind now the well-known law of magnetic attraction and repulsion, viz.: that likes repel, and unlikes attract, we can readily see why a remedy will both cause and cure a given disease manifesting as a group or totality of symptoms. The drug remaining unchanged and the polarity of organ or body being reversed, the effects are also reversed.

It may thus be seen that what we call our law of cure is not confined solely to the action of drugs, but that it has its basis in the one law of life; that all manifestations of life, health, and

disease operate under this law; and that its adequate apprehension will furnish us with a key to both pathology and progress.

In thus claiming for Homeopathy its full birth-right, and demonstrating its basis as founded in exact science and the soundest philosophy, lies the future progress of our school. These foundations are invulnerable; they are always open to investigation; they are demonstrated ten thousand times a day by the action of remedies under the law, and we can rest securely in their everlasting verity.

In the further progress of dynamics as now foreshadowed by every form of hypnotism, Homeopathy is not to be superannuated and left behind. We are almost wholly ignorant of man's nature in the higher aspects of his being; but unless we admit an ideal and unalterable disharmony as man's normal condition, we must conclude that the law of action discerned in the lower realms of man's nature equally obtains throughout his entire being. Otherwise man would be hopelessly at war with himself, and disharmony and disease his normal condition.

Few individuals are ready to deny their own identity. This identity presents itself as self-consciousness. Consciousness is the supreme condition of man. As a fact, it is unconditioned, though depending on conditions for its manifestations. All conditions below the mere fact of consciousness, that is, all motions, sensations, feelings and mental processes depend upon the law already pointed out; that is, they consist of actions and reactions, regulated by the general principle of normal equilibrium. Passing by all these lower manifestations, though involving them more or less as results, hypnotism directly modifies our states of consciousness. In doing this it reveals the nature of consciousness itself. Under hypnotic suggestion the will is in abeyance, dominated by an idea, without motive, and hence irresponsible. In other words, reason and judgment are dethroned, and the individual is to all intents and purposes obscessed.

It could easily be shown that this is the condition of many insane persons, and in the inception of the disease whenever hypnosis has occurred most beneficial results have followed. Did time and opportunity permit, it could easily be shown that here, also, is the operation of our law of cure; but in order to do this it would be necessary to examine in detail that which we call mind, thought, or intellection; and, still further, the re-

lation of mind to the laws of physiology, to mathematics, and to consciousness. This would involve a volume, rather than form a part of an hour's talk.

In the so-called "mind cure," "metaphysics" and "Christian science," we have various forms and degrees of hypnotic suggestion, however stoutly this may be denied by the advocates of these methods. They one and all aim directly to modify states of consciousness, or, as they term it, modes of thought and belief. These processes are not altogether void of good results. We can not ignore them, for they are too numerous and too well authenticated. We can not put them down by denial or ridicule. Would it not rather be the part of wisdom to apprehend them by a larger apprehension of the law under which all verifiable results in man occur? I am aware that this is claiming a good deal for our one law of cure; but if it is the law of all life, and if it thus underlies the entire nature of man, then that which appears as breaks in the operation of the law is really only the gaps in our own knowledge. Our own ignorance is the missing link.

Avoid it as we may, these are the fields into which we must enter with a science based on facts, and a philosophy guided by reason and analogy, or else we must submit to be superseded by those who can and will enter the field thus armed and equipped.

As already pointed out, the entire progress of the age has been in the realm of dynamics, and toward the genius of Homeopathy. Step by step, as progress has occurred, Homeopathy has stood the test and shone with clearer light. Even in the manufacture of steel, the force of projectiles and the resistance of iron-clads, our "potencies" have been recognized. The 10,000th of one per cent. of carbon used in the manufacture of steel represents our "6th potency."

I trust I have presented a picture of progress possible for Homeopathy other than the mere extension of our boundaries and public recognition of our methods. Valuable and desirable as is all this, Homeopathy may move to still higher ground and invite the age to follow, if we but magnify our calling and improve our opportunities.

I am no stickler for creeds, either in medicine or elsewhere. A creed may be called a general average of inference in the absence of any real knowledge. The less the knowledge, the

greater the inference, and the denser the ignorance, the more iron clad the creed. The apprehension of nature's laws, verified by experience, attested by facts, warranted by analogy, and confirmed by a far-reaching and comprehensive philosophy, is a very different thing indeed. Real knowledge draws inferences no less than does ignorance, and these inferences, like all forces in nature, follow the line of least resistance. They are in the trend of facts, along which brighten the illuminating rays of human reason, that beacon-light of man's intelligence. Contrast the therapeutics of to-day with that of half a century ago, and blind indeed is he who fails to see that progress has been but a climbing toward homeopathic principles and methods—the proving of drugs, the single remedy, and the minimum dose. Was it a mere lucky guess, a bright empiricism that gave Homeopathy a century's advance over the therapeutics of the world? If it was, then let us, by all means, hasten to amalgamate with the scientific empiricism of the nineteenth century, and trail our banner in the dust. Does it follow because our old school brethren have minimized their doses that our work is ended? The age has but just advanced to a plane when it is capable of apprehending not only the subtlety and power of dynamics, but the universality of law in therapeutics. Our grandest achievements lie before us, not in our past of trial and persecution.

Insanity is the crying evil, the accumulating curse of the age. The whole realm of mental therapeutics is to-day, in spite of Homeopathy, and in spite of all our boasted progress, in even a more deplorable condition than was physical therapeutics at the advent of Homeopathy. Curable cases of mental alienation are daily drugged into the hopelessly incurable, and while every asylum, both private and public, is overcrowded, the advancing army of the bewildered and deranged comes marching on. We have wrangled over potencies till we have forgotten our law. The whole question of potencies is but the application of the principle of the primary and secondary action of the drug, for every proven drug shows opposite groups of symptoms, and only the primary or secondary action of the group can determine the high or the low potency. This is but one phase of the operation of our law. Nor can the susceptibility or idiosyncracy of the individual change the law, though

it may determine our potency. Homeopathists and Hahnemanites we may indeed have been, but have we been progressive and scientific physicians in any large degree? Is the single formula that "likes are cured by likes" all there is of this universal law of nature? Did Hahnemann discover the last secret and exhaust the possibilities of man? Against such a supposition stands every insane asylum of the land, while the discordant cries of thousands upon thousands of bewildered souls, of demented and raving human beings, protest against our lack of zeal and our ignorance of the nature and the needs of man. How many physicians pay the least attention to the habits of thought, the mental hygiene of their patients? We prescribe drugs for incipient insanity due to lust, greed, envy, jealousy and hatred, just as a barber surgeon might prescribe cathartics for gluttony. Is there any good reason why we should be at such pains to regulate the bodily habits of our patients, and see to their food, dress, bathing and exercise, and entirely ignore the higher and more important realm of man's being? Shall laws be applied to the welfare of the body, and ignorance and caprice only govern the mind? One half of man's nature, and that the highest and most important, is habitually neglected by the average physician.

There is, moreover, a most glaring inconsistency in our methods. While openly advocating dynamics, and claiming to recognize the potencies of nature's finer forces, we have allowed ourselves to become engulfed in the crass materialism of the age. Man is neither all mind nor all body; he is a complex being, made up of many powers and potencies. We have indeed made great progress in apprehending and controlling his bodily infirmities, but the extent and increase of mental diseases prove, beyond all controversy and all denial, that we have made no progress in the apprehension and control of mental states.

When we are ready to apply the same exact scientific methods to the study and control of mental states that we have used in regard to bodily disease and physical therapeutics, then, and then only, may we hope for similar results here as elsewhere.

Modern hypnotism has entered the field empirically after wasting a century or two in reviling earlier discoverers like Mesmer and Von Reichenbach; and less than a decade of careful experiment and observation has already created a literature and promised to lay the foundation of a mental science.

Our law of cure is applicable here as elsewhere, but our method of study and of application are at fault; and at the risk of being misunderstood I shall venture to point out wherein I think our methods are wrong. I may even be accused of taking advantage of my temporary opportunity to propagate heresy. Had such considerations had final weight with Hahnemann we should never have heard of Homeopathy.

We are practically in the habit of regarding the human body with its functions and manifestations as really constituting man. More than a quarter of a century ago Dr. Draper, in his Human Physiology, pointed out this defect in our methods, and outlined the better method. This was the very method that in astronomy had resulted in the most wonderful discoveries, and Dr. Draper could see no reason then why the same scientific method should not be applied to the study of man; neither can I now. In mistaking the manifestation for the man we not only fail to understand man, but we also misinterpret the manifestation as well. I do not care at this time and place to advocate the existence or speculate upon the qualities of the human soul, though in the absence of much exact knowledge the assumption of its existence is quite as scientific as its denial. I do not care to assume anything beyond what every intelligent man and woman will admit, viz.: Our own consciousness and individuality—just what we mean when we use the personal pronoun "I." This "I" exists, and is conscious. This, then, is the beginning and end of my offense. This conscious "I" manifests the varied phenomena of life through the bodily mechanism and functions. The persistency of this "I," or ego, and some form of consciousness, continues until the death of the body. The ego and its consciousness, then, is the point on which I insist.

If, now, we look on all so-called mental alienation, whether arising from change of tissue or function, as a perversion of the consciousness of the ego, we shall find that they all have a logical sequence, and that we have grasped a central fact of incalculable value in all our investigations.

This is merely making a different use of facts which we all know, and of experiences which we all share. This is the point at which hypnotism strikes, and so modifies and controls our states of consciousness; and it is for this reason, and because our previous methods failed exactly here, that the new craze has

made such marvellous strides of late. Not only anesthetics, but many drugs, like hashish and opium, modify our states of consciousness, but we have observed these modifications far less than the bodily changes and sensations that accompany them.

Here, then, is the realm, and, I believe, the true method of future research. Let us enter this realm in the name of law, with the exact methods of science, and prove beneficent ministers, not only to bodily ills, but to minds diseased, and so help to stay the tide of insanity that threatens to engulf the human race.

And now, ladies and gentlemen of the Institute, appealing to your consideration and forbearance no less than to your co-operation, may I not hope that the present session of the American Institute of Homeopathy may not prove less efficient or interesting than the many that have preceded it? Together, we can make it a success. Individually, I shall fail, even without the cloud of sorrow and disappointment under which we convene. I assure you that I appreciate the honor which contentment, void of ambition, has never led me to covet. I appreciate it all the more because it came unsought. If I can not return an equal honor to each of you, I can vie with you in fraternal regard, and in all good wishes for your earthly prosperity and your everlasting happiness.

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ANNUAL ADDRESS,

DELIVERED BEFORE THE

Cleveland Homeopathic Hospital College,

February 14th, 1872,

BY

J. D. BUCK, M. D.

PROFESSOR OF PSYCHOLOGY.

ANNUAL ADDRESS.

BY J. D. BUCK, M. D., PROF. OF PSYCHOLOGY.

CLEVELAND HOMŒOPATHIC HOSPITAL COLLEGE, FEB. 14, 1872.

MR. PRESIDENT,—LADIES AND GENTLEMEN.—We are here assembled to witness the advent into professional life of those who are to-day the recipients of the latest honors of this Institution. To them, this day will be forever memorable, as marking an epoch in the life henceforth dedicated to the relief of human suffering; to us, as well as to those who are to receive their ministry, the day is equally auspicious, to all, the hour is pregnant with lessons of instruction. There is a law of compensation here as elsewhere. Just to the extent that man values life above all earthly possessions, is the obligation here assumed greater than that undertaken by the neophyte in other avocations, and to the same extent does man's obligation to the true physician rise above a mere market value.

Notwithstanding there have been laws enacted for the suppression of quackery, in spite of professional caste and standing attached to medical degrees, there are no doubt ignorant and unprincipled men in the medical profession, and yet if people were more in the habit of distinguishing between the charlatan and the true physician there would undoubtedly be fewer lives sacrificed to charlatanry.

I am not certain that the law which provides that the medical practitioner shall have previously pursued the

study of medicine, attended medical lectures, and graduated at an institution legally authorized to confer the degree of Doctor in Medicine, ought not provide that those who require the services of the physician should also have been put through a preparatory process, to ena ble them not only to take better care of their health, but to judge also of the qualifications of their medical advisers.

If in our common schools, the time devoted to the dead languages, and some other departments of learning, were spent in the study of anatomy, physiology, and the laws of health, there would be fewer impositions practiced on society, and a notable decrease in mortality.

This demand for a more general diffusion of knowledge on these important subjects is being more and more realized, although but little definite action has as yet been taken. In the meantime, society seeks protection by guarding the entrance to the medical profession, and by rendering the initiation of the neophyte solemn and imposing. The standard of medical education is constantly being raised by the profession, and thus man's bodily welfare is being better secured.

The labors of the physician for the welfare of society being thus recognized and his relation thereto, one of reciprocal action, and mutual dependence, it necessarily follows, that whatever concerns the interest of the one, is of equal importance to the other. It will be readily admitted that the knowledge possessed by the physician for the relief of human misery, should be as ample and complete as possible, and coming as it does, from a great variety of sources,—in fact from almost every conceivable source—it follows, that whatever retards or hinders human progress in any department, hinders also the advancement of medical knowledge.

More especially is this true in relation to scientific advancement, and the advancement of science; for not only is the medical profession indebted to science for its most valued possessions, but the amelioration of the condition of man everywhere and his elevation above the condition of the barbarian, is due also to the advancement of science.

I have therefore chosen as the subject of the present address, THE CONSIDERATION OF THE PRINCIPAL CAUSES WHICH IMPEDE THE ADVANCMENT OF SCIENCE.

The progress of science has been from the beginning, a conflict with old opinions and prejudices. Men cling tenaciously to old opinions, and prejudices, and are loth to give them up, for things settled by long use, which, if not absolutely good, at least *fit well together.*

But science regards neither age, nor time, and ever prefers *new-born truth,* to *gray-haired falsehood.*

However respectable error may appear, whether it be clothed in kingly garb, or priestly cowl, it contains within itself the elements of its own destruction. Science is its destroyer; Science which demonstrates, analyses, or dissipates; Science which regards neither friend nor foe, but which as firm as fate, and as unyielding as the sphynx, refuses allegiance to anything but TRUTH.

Science is the hand-maid of truth. She is not a deity to be blindly worshipped, for she is herself a worshipper at the shrine of law.

She places evidence above all human authority, and insists, that in taking evidence, there shall be neither hindrance nor oppression.

Time and again has science overthrown the idols of superstition and ignorance, and erected in their stead the altar of truth, only to see her advocates perish by the hand of the people whom she sought to elevate.

We seldom fall into greater folly than the habit of prejudging matters concerning which we know nothing; passion, prejudice and human authority, are placed in the balance, where it is possible only, that fact and evidence can have weight.

Nearly all the topics upon which men to-day wage bitter and hostile warfare, are simply questions of evidence, for lack of which, the most that can be definitely determined, is that *from the evidence adduced*, the *probability* is thus, or so, and that future investigations shall not reverse judgement, No one has authority to affirm; in fact judgement is continually being thus reversed.

The court of appeal is always the enlightened judgement of succeeding generations. Few decisions of one age are received as final by the next, and truth will forever claim a new trial, so long as it remains under the law of error.

The most positive opinions regarding a given subject, are not generally entertained by those in possession of most evidence concerning it. He who positively asserts most is not generally he who knows most.

The weak side of an argument is often fortified, with the array of authority by which it is supported, and thus obtains the sanction of a majority of mankind. But when all this fails, and it is urged that the evidence seems to point in another direction, and both the right and the duty of free and earnest inquiry is urged, we are warned that in that other direction, lie quicksands of destruction, and that only "infidels" and "materialists" dare go that way; that it is downright presumption on our part, to undertake the investigation of questions already so comfortably settled. The fact is entirely overlooked that time has only added a little soil, and made a little firmer the position, now denominated respectable,

while beneath it lie hidden the forbidden ground and slippery places of a former generation.

When we reflect how small a thing has often unsettled and revolutionized nearly every department of human knowledge, we shall be careful in taking for granted, positions in the establishment of which evidence is not even claimed as a factor. The swinging of a lamp, the falling of an apple, the ligation of a blood vessel, have led to mighty results.

"Who would have believed," says Dr. Draper, "that the twitching of a frog's leg, in the experiments of Galvani, would give rise, in a very few years, to the establishment beyond all question of the compound nature of water, separating its constituents from one another—would lead to the deflagration and dissipation in a vapor, of metals that can hardly be melted in a furnace—would show that the solid earth we tread upon is an oxide—yield new metals light enough to swim upon water, and even seem to set it on fire—produce the most brilliant of all artificial lights, rivalling, if not excelling in its intolerable splendor, the noontide sun—would occasion a complete revolution in Chemistry, compelling that science to accept new ideas, and even a new nomenclature, that it would give us the power of making magnets capable of lifting more than a ton, cast a light on that riddle of ages, the pointing of the mariner's compass north and south, and explain the mutual attraction and repulsion of magnetic needles—that it would enable us to form exquisitely in metal casts all kinds of objects of art, and give workmen the means of performing silvering and gilding without risk to their health, that it would suggest to the evil disposed the forging of bank notes, the sophisticating of jewelry, and be invaluable in the uttering of false coinage, that it would carry the messages of commerce and friendship

instantaneously across continents, or under oceans, and 'waft a sigh from Indus to the Pole.'

"Yet this is only a part of what Galvani's experiment carried out by modern methods, has actually done."

In latter times we have the discovery by Count Rumford of the mechanical equivalent of heat and motion, and the resultant principle of correlation and conservation of force.

The apparatus employed by Count Rumford was even more simple than the frog's leg used by Galvani, and yet it would require volumes to record the revolutions in nearly every department of knowledge that have resulted therefrom.

The value of an idea, the estimate of a discovery, evidently depends upon the relation which it bears to the welfare and happiness of man; consequently the discovery of laws, which, while they have a strictly scientific value, are also related to the every-day affairs of life, is of inestimable benefit to mankind, and yet they are not generally so regarded. On the contrary, we shall find, in relation to most scientific discoveries, the breadth of the relation to man's highest interests, the measure of the opposition with which it is met. Men of science are apt to regard the discoveries announced by other scientists with great complacency at least, well knowing that angry denial cannot devour like the fires of the crucible, and that "bell, book and candle" can never exorcise the spirit of truth.

So long as the investigation of force was confined in its application to the physical universe, it met with comparatively little opposition, but, no sooner was the inquiry raised, "What relation does this principle of molecular motion bear to organic life?" than the time-worn, blood-stained banners of opposition were unfurled; and when, step by step, the investigation proceeded from

the life of plants to that of animals, a threatening sound, like distant thunder, came up from the host arrayed against the new doctrine, but when the investigation proceeded from the body to the brain of man, and both were declared to be governed by one universal law, originated by the Infinite Father "when the morning stars sang together," the scene could not be mistaken for "the sons of God shouting for joy," but reminded one of that other army, once driven, howling, from celestial abodes into outer darkness.

Truth must indeed be immortal to survive the hostility of man.

The discoveries to which I have referred were but the enunciation of nature's laws, simple in statement, mighty in result.

Hahnemann's discovery was of a similar nature, and has met the same opposition.

The announcement that the *law of similars* is a law of nature, and a part, therefore, of the organic nature of things, and that drugs administered upon this principle for the relief of the sick, produced definite results, and a decrease of mortality, would seem to be the greatest boon to suffering humanity.

I have already referred to the manner in which scientific men regard scientific discoveries, viz: by submitting them to rigid and impartial examination. But medical men as a class do not generally so treat medical discoveries. Whenever ridicule has failed to silence the new doctrine, they have sought to crush it out by persecuting and ostracising its advocates.

The discovery of Hahnemann has met the opposition of the sectarian, and its advocate the ridicule of all classes, while it seldom seems to have occurred to its opposers that the surest way of exploding the so-called "humbug" is to submit the law to the usual scientific

test. Even among homœopathic physicians the discovery seemed not to have been made that open and free discussion is ever the handmaid of truth, and that evidence is superior to authority.

But silencing forever the orators of the American Institute will not prevent a full examination—even by physicians—of "Man's true relation to nature," any more than the murder of the innocents thwarted the mission of the Messiah.

The science of medicine, in the old school, like some promissory notes, is valuable chiefly on account of its collaterals, for when we have assigned to anatomy, physiology, botany, chemistry, and the like, those facts which are collateral to medicine, but which belong specially to these several departments, we shall find little remaining save conjecture and contradictory experience. At the only point where this so-called science of medicine is related to man's bodily welfare, viz: therapeutics or the treatment of disease, the whole superstructure crumbles like ropes of sand, leaving the unhappy victim of disease too often a prey to experiment, caprice, ignorance or cupidity, and not unfrequently to all combined. The question may well be asked, is Homœopathy destined to endure, or will it follow in the wake of the thousand-and-one isms, and pathies, which have preceded it? As a separate school of medicine it will exist just so long as the necessities and abuses which called it into existence remain, but its cardinal principle, its law of cure, is one of nature's eternal entities. All else in the new system is subsidiary to this law. The medical man has the power if he have but the will to select, not by guess or hap-hazard, but with scientific exactness, the remedy for our many infirmities; and yet, strange as it may appear, many of the men foremost in the advocacy of this law, are also

foremost in opposition to those principles to which they must inevitably look for its verification.

The question to be decided in the investigation of any new doctrine, is not whether it accords with the prevailing sentiment of mankind, nor is its conformity to the interpretation put upon other revelations, whether of religion or science, a matter of the first importance. The question is not one of likes or dislikes, to be settled by consulting the feelings, as to what we would prefer. The sole question to be determined is *whether it be true*, and this question is to be decided by the weight of evidence brought to its support. The advancement of science is constantly impeded by allowing authority and prejudice to weigh against evidence, and by the selfishness with which we view, and the reluctance with which we yield, our cherished opinions, and when we seek to force these opinions upon others against their convictions, and against evidence, and to prevent the full investigation of all evidence bearing upon the the question involved, by terrorism and ostracism, we are guilty of most unwarrantable assumption and arrogance. Truth is ever modest, and though she may be brave she is never arrogant. If, therefore, in the legitimate pursuit of our investigations, we are warned that the tendency of such inquiry is toward the antipodes of heaven, we have but to reflect that he who affirms this of investigations concerning which he may know nothing, and who appears to be on such familiar terms with the will and judgment of the Almighty, is a man like ourselves, without patent or vicegerent authority, and sometimes without common honesty.

Since truth is truth, and nothing else but truth, he who seeks it diligently, whether in rock or blade of grass, in body or brain of man, is quite as likely to recognize it when found, and wherever found, as he

who having his mind fixed on the conceited image of himself till his pur-blind eyes can see nothing else, imagines the Creator of worlds to be fashioned after his own puny pattern. That grown up men and women should be frightened by bug-bears, which certainly would have been powerless in days of pinafores and short frocks, seems strange indeed, more strange by far than that the same spirit of intolerance which has burned witches and Quakers, and truth-seeker, and truth-speaker, should still persist in making faces, and calling names, because, forsooth, they have grown too cowardly and contemptible to do more.

If one push his investigations a little closer to physical relations than these people deem respectable, he is a "*Materialist*," or if he study into phenomena relating to man in the beyond, he is a "Spiritualist," terms which seldom have a greater significance to those who thus apply them, than simple epithets of reproach, or imagined disgrace.

The mind of man is a jury of peers impaneled by the Almighty to take evidence on the trial of Truth. Reason is foreman, and every juror is not only entitled to a vote, but by presence and obligation is bound to try the case *according* to the evidence. Insufficient evidence begets doubt and warrants a new trial. Before this jury come the special pleaders to whom I have already referred. They coax and wheedle, and browbeat and bully, till we almost wonder why the Supreme Judge does not call them to order, and fine them for contempt of court. The stolid jurors sit unmoved and undaunted, and cry with one voice, and that the voice of Reason, "*give us the evidence;* we neither know nor care for your authority; the Judge will take care of that. Give us the proof in this case."

Deny it who will, this is to-day the natural and

healthy attitude of the mind of man, and this method of free and untrammeled investigation of both sides, and of all sides, is of far more consequence than any immediate result can possibly be.

Whether the world was made in six literal days, or in six millions—whether man descended from an angel, or ascended from a monkey—whether protoplasm be the common dust of all life, or whether, as the boy had it, negroes are made from coal dust, and white men from chalk—all these questions sink into insignificance beside the freedom of thought and untrammeled investigation through which alone man ever has, or ever can perceive a truth.

Somewhere in the universe of God is the truth concerning all these things, not one jot or tittle of which any human will, or human authority, fire, faggot, or persecution can change, or any human doubt, denial or unbelief alter. If, then, our belief concerns only ourselves, assisting us to adjust our relations to the eternal entities, is it not the part of wisdom to seek to comprehend these entities before considering any adjustment final?

Science to-day transcends all other departments of human knowledge—not intrinsically—not relatively—but in the attitude of its cultivators toward unrecognized truth. If, therefore, there is a subject upon which there is no evidence, let us bow in humility, and confess that there is One wiser than man, but so long as there is a particle of evidence to be adduced, or testimony to be examined, let us hesitate in regarding any conclusion as final, and let us remember that the truth when found, and wherever found, is none the less truth, whether in our poor judgment it spiritualizes matter, or materializes spirit.

The cause of dissentions and disagreement among men is not in the subjects themselves so much as in the

diversity of mind which perceives them, although we are in the habit of attributing it to them, and of regarding our own peculiar view the only one entitled to consideration.

Mankind are generally united in things certain, in relation to which there is, through the operation of the senses, a full complement of evidence. "We must," therefore, "draw a line of demarcation between propositions that can be verified, and those that cannot, and separate by an inviolable barrier the world of phantasy from the world of realities. When we come upon a subject in the estimation of which the judgment of men is divided, we may very safely conclude, either that the evidence is incomplete, or that it is of such a nature as not to be readily appreciated, and correctly interpreted by the average intellect, and the effort to force conviction by terrorism, or persecution in any form, and to supplant evidence by dogmatism, can never further the cause of truth.

It is generally conceded that in no department of human affairs is there greater diversity of opinion than in matters of religion; and while it is true that the sects in religion outnumber those in medicine, there is probably no greater diversity of individual belief in the one case than in the other. Diversity of religious belief, in civilized countries at least, arises from the habit of confounding religion with theology, the one relating to man's earthly existence, is based on self evident propositions, verified continually, the other—theology—relating to the unknown cause, and the future of being, presents propositions difficult, if not impossible of solution. Medicine offers the same common ground of union as religion, in both, the practical test, scientifically applied, is the criterion. Man's moral nature does not always conform to his intellectual developement; he

may be pure and upright in life, because he perceives that he is happier so, while his perceptions of the Creator and of the future, the existence of which he may even doubt, are false in the extreme.

So also in medicine, if we apply the practical test, and weigh well the evidence, we shall avail ourselves of the best known mode of relieving human suffering, whether it overthrow our cherished doctrines, wound, our vanity, or exclude us from our former associates or not.

In all matters of life, then, we should regard evidence as a matter of the first importance, and never manifest intolerance toward the opinions of others, or allow it to swerve us from the pursuit of truth.

To you who go forth to-day to heal the sick, a mission of love, second to none on earth, it is a matter of the first importance that you place a proper estimate on evidence, and that you claim for yourselves, and exercise toward others, that charity which is neither puffed up nor maketh afraid. Every faculty of the mind, like every member of society has a mission to perform, a duty both to itself and its neighbor. If you would rise to the full stature of your professional ideal you will lose no opportunity to increase your store of knowledge.

"Of all great branches of human knowledge," says Lecky, "medicine is that in which the accomplished results are most obviously imperfect and provisional, in which the field of unrealized possibilities is most extensive, and from which, if the human mind were directed to it, as it has been during the past century to industrial inventions, and especially to overcoming space, the most splendid results might be expected." "He who raises moral pathology to a science, expanding, systematizing, and applying many fragmentary observations that have been already made, will probably take a place

among the master intellects of mankind" and yet the men who are devoting the best energies of their lives to this problem, are stigmatized as "infidels," and "materialists," whom especially the young and thoughtful student are counselled to shun, as they would the breath of contagion.

Galileo, Harvy, and Jenner were declared infidels in their day, and even the Son of God was accused of blasphemy, even so hath it been from the beginning.

Tho' we crucify truth daily, tho' we plant with thorns its brow,
Scourge it, spit upon, revile it, and crown error here, and now,
Still in God's own time, His angel comes and rolls away the stone,
And we find but dust, and ashes, where we knelt before a throne.
In the cycles of the ages, truth comes up uppermost at last,
And the Saviors of the present, are the martyrs of the past.

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THE YEAR'S PROGRESS.

ADDRESS

DELIVERED BEFORE THE

American Institute of Homœopathy,

BY THE PRESIDENT,

J. C. BURGHER, M.D.,

OF PITTSBURGH, PA.,

AT THE OPENING OF ITS THIRTY-FIRST ANNUAL SESSION, AT PUT-IN-BAY, JUNE 18th, 1878.

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1878.

COMPLIMENTS OF
AUTHOR.

PRESIDENT'S ADDRESS.

Fellow-Members of the American Institute of Homœopathy: At the last meeting of the Institute, held at Lake Chautauqua, N. Y., in June, 1877, without solicitation on my own part, I was elected to preside over your deliberations at this session. Although your votes were directly cast for me, I understand full well that they were not intended for me alone, but may be interpreted also as an utterance complimentary to my more immediate colleagues, who have done so much for the advancement of homœopathic therapeutics in the geographical section in which it has been my good fortune to reside. In their behalf, therefore, I tender to you their thanks. As for myself, permit me, without either sanctioning the policy or indorsing the wisdom of your choice, to acknowledge my appreciation of the high honor conferred upon me by your suffrages, and to thank you for this additional expression of your individual confidence and esteem. I trust that harmony will characterize your deliberations, and that they will be such as shall give weight, dignity and influence to your proceedings, and make this session one of the most important in the history of this organization. With the kindest personal feelings and the most sincere professional regard for every member of the Institute, I enter on the responsible duties devolving upon me, and shall endeavor to discharge them faithfully, impartially, and to the best of my ability. In my efforts to preserve order and decorum, and to expedite the business of the session, I may reasonably anticipate your co-operation; I *may* need your indulgence.

The by-laws of the Institute, among other duties, make it obligatory upon the President to "deliver an address at the opening of each session, on the progress of homœopathy during

the year past, and make such suggestions as he may deem necessary for the Institute to take action on during the session."

Those of you familiar with the writings of that prince of romancers, Sir Walter Scott, will readily call to mind his pen-picture of Old Mortality, whom he represents as devoting his life to deepening, with his chisel and mallet, the inscriptions on the unpretending tombstones which marked the obscure graves of the whig martyrs of Scotland, who afforded a melancholy subject of history in the times of Charles the Second of England, and his successor. It is not stated in the narrative that Old Mortality originated any devices, or that he added anything to the inscriptions. His object seems to have been simply to restore what time had measurably obliterated. I find before me a service not unlike that of this rude Scottish sculptor, except, perhaps, that his task was self-imposed, and mine enjoined. History is but a "plain unvarnished tale," a narrative of facts, a record of events, and cannot be manufactured to order. The only originality the historian can claim, is his arrangement of facts and his style of expressing them. His "letters patent" are simply those of design or construction of language; the data and materials, like those of science, are the common property of all.

I can neither hope to add to the earnest words of counsel spoken by my distinguished predecessors, nor to improve upon their recommendations and monitions; while the events which have marked the gratifying progress of homœopathy since our last session are as familiar to you as they are to the speaker. The antagonism with which homœopathy was received by the profession, when first announced by its illustrious founder, still continues. But, while the hostility is equally unscrupulous, it is far less general, while many of the more progressive of those nominally classed as allopathists tacitly recognize the law *similia similibus curantur*, and practice largely in accordance with it. Plans of treatment and methods of practice that have been taught and explicitly followed for ages, have been almost completely set aside. Authors and teachers of erudition, long experience, and acknowledged ability, have made shipwreck of their old medical faith, and, on trial, have found, in the use of small doses of homœopathically acting remedies, better results than

they have ever obtained from their boasted "heroic treatment." The old school has enriched its pharmacodynamics by our physiological provings, modified its practice by substituting the *small* for the *massive* doses, and in not a few instances by employing the single remedy instead of the complex mixture. That our allopathic brethren are indubitably drifting into homœopathy is confirmed by the following admissions of some of their more prominent authors:

Dr. S. W. Wetmore, late professor in the medical department of the University of Wooster, at Cleveland, Ohio, in an address read before the Buffalo Medical Association (allopathic), September 4th, 1877, uses the following language:

"After more than twenty-five years of earnest pupilage in the various departments of our science, I feel that I have but a smattering of each; but this I *do* know, that there is *certainly* something in homœopathy. As philosophical practitioners, we all treat diseases homœopathically every day without giving it a thought of the homœopathic law. He who ignores a doctrine, a drug, or a remedial measure, without giving it investigation, is unworthy of the name of teacher. It is true, I have been culpable of that which I criticize, but then I was blind; now I see, and have the moral courage to say, *peccavi*. I positively knew nothing of that which I condemned; the measure and cause of my intolerance was my ignorance, as is the case of nineteen-twentieths of the physicians of our school throughout the globe to-day. He must needs be blind in more than one eye, who cannot see that its superstructure is something more than imagination, faith, sugar pills, and delusion. It is seemingly unnecessary to detail the great variety of cases I have treated by the law of similars; that there is *multum in parvo*, though that little be of spectroscopic dimensions, and that these medical infinitesimals hold sway over morbid conditions, administered in accordance with the law *similia similibus curantur*, more satisfactory than remedies given according to the principles of *contraria contrariis curantur*. This result being the product of my own experimentation, I am positive of my deductions."

At a meeting of the New York Medical Journal Association (old school), held June 15th, 1877, H. S. Dessau, M.D., read a

paper bearing the title, "The Value of Small and Frequently Repeated Doses," a report of which appeared in the *Philadelphia Medical Times* of July 21st, and was printed in full in the *Medical Record* of July 28th, 1877. It is fair, therefore, to assume, that the sentiments and practice of the author stand indorsed by the profession, so far, at least, as to have been published in leading allopathic journals without comment, and received by the profession without protest. Other allopathic authorities referred to in the essay afford evidences of a similar appreciation of small doses, and, so far, furnish practical recognition of the advanced ground we hold in the domain of therapeutics. Dr. Dessau says his attention was directed to this subject by the admirable work of Sidney Ringer, M.D., entitled, *A Handbook of Therapeutics.* "From the frequency with which Ringer recommends small doses of medicines that we have been accustomed to use in much larger doses, in entirely different diseases, I was induced to give them a trial." The following homœopathic prescriptions of Dr. Dessau are fair samples of many more which might be quoted from his article, viz.: In the vomiting of infants, due to various causes, he found the Wine of ipecacuanha, in one-drop doses, every hour, of great efficacy. Fowler's solution of arsenic, in the same doses, proved equally serviceable in the vomiting after a debauch, and in the morning vomiting of chronic alcoholism. In a form of bronchitis occurring in children, characterized by loud wheezing and asthmatic breathing, Tartar emetic proved the most efficient remedy. The strength of the solution used was from one to three grains of the drug to one pint of water, and of this solution a teaspoonful was given every hour or so. It was also of great service in bronchial catarrh, in the same doses, especially if accompanied by diarrhœa. In syphilitic cephalalgia, the one-sixtieth of a grain of Calomel, given every hour, acted like magic. In gastro-intestinal catarrhs in children, he used calomel successfully in doses of one-sixtieth of a grain. When the stools were of a mucous character, containing blood or not, Mercurius corrosivus was given with brilliant results, in a solution of the strength of one grain to sixteen ounces of water, a teaspoonful every hour. In retarded menses, one-drop doses of the Fluid extract of ergot

was used with success, and Pulsatilla in the same sized doses in dysmenorrhœa. He lauds Aconite tincture, in drop-doses, for reducing the temperature; Belladonna, in facial erysipelas and sore throat; Extract of hamamelis in obstinate epistaxis; and Tincture of cantharides in strangury, in drop-doses, hourly repeated. Sidney Ringer, M.D., the author of the *Handbook of Therapeutics*, referred to by Dr. Dessau, is a prominent member of the dominant school of medicine, and fills the professor's chair of therapeutics in University College, and is physician to the University College Hospital, of London, England. The work was published in London, in 1869, and has passed through six editions. It met with a rapid and extensive sale, both in this country and in Europe. Did time permit, I might give many extracts from the work, which would do no discredit to a treatise on homœopathic therapeutics. In the sixth edition of this work, issued but a few weeks since, Phosphorus is introduced in these words: "This substance for many years had fallen into disuse, but, owing to its signal success in neuralgia, in the hands of homœopathists, it has again recently risen to favor."

Several prominent homœopathists are named as his authority for the remedial powers of different drugs. Dr. Fleischmann, of Vienna, is given as authority for the employment of *Phosphorus* in pneumonia, and Dr. Hughes for its remedial action in chronic inflammation of the rectum. Drs. Bayes, Brown, and Cooper, of London, are cited as authorities for the use of minute doses of several drugs in a variety of diseases and conditions. It is to be hoped that a future edition of this (to Dr. Dessau, at least) indispensable work, will contain more acknowledgments of information obtained at the expense of homœopathists, and that it will meet with the same rapid sale and appreciative reception at the hands of our old-school brethren accorded by them to its predecessors. In the *Medical and Surgical Reporter* of Philadelphia, March 30th, 1878, p. 246 (allopathic to the core), Charles H. Hall, M.D., closes an article on *Corrosive Sublimate* in dysentery in these words: "These cases are taken from my case-book to illustrate the efficacy of *small and frequently repeated doses of Mercury* in this disease. There cannot be any doubt of the success, in the great majority of cases, of this method of treatment. I could

furnish records of many more successful cases treated in this manner. My success so far has been very gratifying. Ringer, who advises it in his book, deserves no credit for it except for popularizing it. Any one curious on the subject of his small doses, not only in this disease but in almost every other one of his recommendations, has only to refer to homœopathic works and find that he has plagiarized. Take up any one of their works, even the domestic manuals of twenty-five years ago, and you will find *Corrosive Sublimate* put at the head of the list of remedies in dysentery. Although a regular physician of the *strictest sect*, I believe we should give credit even to irregulars where they deserve it." The recent work of Drs. Burness and Mavor, bearing the title, *The Scientific Action of Drugs on the Healthy System, etc.*, consists of illustrations of the physiological actions of drugs, and their homœopathic applications in what the authors call "the restorative doses," which, I need hardly say, must have appeared exceedingly small to the old-school physicians. This work received the encomiums of the leading medical journal of Europe, the *British and Foreign Medico-Chirurgical Review*, as both "original and important." The editor of the *Chemist and Druggist*, of London, being more independent of the praise or censure of the profession, and more familiar with the writings of homœopathic authors than his allopathic contemporary, saw from whence was drawn the "original" ideas incorporated in the work, and, in reviewing the book, pronounces it "homœopathy disguised," and adds, "Our theory is paraded with much display in the introductory pages of this book, and, when it is at last exhibited, we find it to be purely and simply the framework of the homœopathic system of medicine." The same may be said of Dr. C. D. F. Phillips' book on *Materia Medica and Therapeutics*, and Dr. John Harley's *Old Vegetable Narcotics*, of recent date. The great importance of these works is, that they have introduced homœopathy to allopathic physicians, whose prejudice has prevented them from examining works avowedly homœopathic. Trousseau, Bartholow, Eustice Smith, and other allopathic authors, mention many other medicinal agents as valuable and reliable in small doses in the treatment of various disorders. One attributes to

them a substitutive action; another the physiological action, antagonistic to that of the disease; another to differential action, etc. The *Medical Record* of December, 1877, contains a well-written article by Henry G. Piffard, M.D., of New York, in which he recommends the homœopathic formula for preparing triturations in the decimal and centesimal scales, on account of their uniformity, palatability, and the smaller dose required. As another evidence that small doses are gradually superseding large ones in old-school practice, we may instance the general favor with which *gelatin-coated pills* and *parvules* have been adopted by the regular doctors, and their extensive advertisement in their medical journals. A certain New York firm of manufacturing chemists, occupies four pages of *Braithwaite's Retrospect* in advertising these preparations. These pills, or parvules, are guaranteed to be of uniform strength, to contain but one drug, and in the quantities named, as follows: Arsenic, $\frac{1}{100}$ of a grain; Gelsemium, $\frac{1}{50}$ of a grain; Podophyllum, $\frac{1}{40}$ of a grain; Strychnia, $\frac{1}{60}$ of a grain; Tartar emetic, $\frac{1}{100}$ of a grain, etc. I have quoted thus largely from old-school authorities for three reasons: first, to prove, by their own statements, that they now extensively use and recommend small doses, which they heretofore sneered at, ridiculed, and denounced as fraud and humbug; second, to show that the remedies used were given in accordance with the homœopathic law; and, third, that homœopathic physicians have used the same remedies in similar diseases for more than half a century. The remarkable transitions which we have briefly considered, are striking proofs of the growing appreciation of the therapeutic principles enunciated by the immortal Hahnemann. The tendency among recent allopathic authors seems to be an effort to absorb or appropriate the much-derided formula, *similia similibus curantur*, without acknowledgment; and to explain, on some pathological theory or sweeping generalization of differential action, the efficiency of small doses, when given according to the homœopathic law. With such contributions to the medical literature of the old school before us, we may congratulate ourselves on the progress homœopathy is making in that direction. The lines which separate the avowed practitioner of homœopathy from those who do not openly ac-

knowledge their faith in it, are gradually becoming obliterated. This change is taking place from no diminished confidence in the law of similars, from no distrust in the Hahnemannian method of obtaining a knowledge of the action of drugs, nor from any doubt of the efficiency of infinitesimal doses when prescribed homœopathically on the part of those who advocate these principles, but from the tacit adoption of every one of them, by the representative class of that branch of the medical profession, which has been the loudest in its denunciations of them, and has repeatedly declared the practice of them a "public fraud," and their advocates "ignorant pretenders and unprincipled charlatans."

Having thus briefly traced the progress of homœopathy in the old school, we will now notice some of the evidences of progress in our own. If the literature of a science is any measure of its progress, we have proof of this character most conclusive, gratifying, and voluminous. As the scientific and practical character of our book and periodical literature will be presented by the committee on that subject, I merely make mention of it here for the sake of completeness. All our hospitals and dispensaries are in successful operation and in a prosperous condition, as will be shown by the report of the Bureau of Organization, Registration, and Statistics. Our numerous medical societies, State and sectional, have been well attended during the past year, and have furnished many valuable contributions in the various departments of medical science. The accessions to our professional ranks since our last session, are three hundred and forty-six graduates from homœopathic colleges, besides an indefinite number of converts from the ranks of the old school. A few years ago, homœopathic physicians were seeking favorable places in which to locate; now desirable fields are awaiting their coming. In supplying the demand for homœopathic physicians, good qualities and superior attainments must be exacted. The standard of medical excellence and moral worth, must be inexorably maintained. The sentiment is rapidly and properly gaining favor, that at least four years' study under a reputable preceptor, and three full courses of medical lectures should be required of every one before receiving the degree of M.D. The right to practice the "divine art of healing" should be granted to no one who

falls below the standard of moral worth, literary attainments, or scientific acquirements. Our ranks, filled with physicians of culture and refinement, will challenge and receive both the respect and confidence of the public. To secure this, no member of this Institute should allow any one to enter upon the study of medicine under his tuition, until satisfactory evidence is furnished of the moral fitness and literary attainments of the applicant for the profession to which he aspires.

Good qualities and superior attainments, rather than large numbers and inferior acquirements, are to be sought in supplying the demand for homœopathic physicians.

As one of the events of the medical history of the past year, it may be mentioned, that women have been accorded professional recognition, heretofore denied to them. They have in fact, captured several strong medical outposts. The examinations of women for degrees, in the medical schools of France, Switzerland, England, and in this country, are reported to have been as rigid as those of their male associates, and, as a rule, better withstood. The wards of the Royal Free Hospital of London have been formally opened to women students, with the view of providing them with the necessary clinical instruction, and the same is true of the Homœopathic Hospitals of Boston and Pittsburgh. The Boylston prize essay in this country was won by a woman, the judges being unadvised of the sex of the author until after the award of the prize. Thus women have, with commendable energy and perseverance, surmounted all the barriers to professional recognition.

Even in conservative Europe, a woman can now obtain a full medical education, and secure a registered diploma in Great Britain, entitling her to practice medicine. We have the fullest confidence in their ability, and congratulate them on their success.

I respectfully suggest that the chairmen of the respective bureaus of the Institute be hereafter elected by ballot, a majority of all the votes cast being necessary to a choice, and that the place and time of meeting be also decided in the same way.

In all human affairs a time arrives when joy gives place to sadness. While the therapeutic principles we advocate have been steadily gaining ground, death has removed from our ranks some

of our distinguished colleagues, through whose labor this is in some measure due. Among these are numbered Mercy B. Jackson, M.D., of Boston, Mass., the first woman admitted to membership in this Institute; George W. Swazey, M.D., of Springfield, Mass., an ex-president and senior member of the Institute; Jacob Jeanes, M.D., of Philadelphia, Pa., an original member of this organization, ripe in years and full of honors; and Marcellin Côte, M.D., of Pittsburgh, Pa., an early convert to, and able advocate of homœopathy. A biographical sketch of these and other deceased members will appear in the necrological report which will be submitted during this session.

I may as well notice here, as elsewhere (although you are all familiar with the facts), the recent correspondence of Drs. Wyld and Richardson, of London, which was initiated with the view of uniting the two schools of medicine, which they took upon themselves respectively to represent. Their efforts were not indorsed by either school, as might have been anticipated, and very properly resulted in a "broad farce." With regard to the action of our brethren in New York, following the ripple of excitement in England, to which so much ill-judged prominence has been given, I have but few words to say. I may be excused, I trust, for remarking, that their not over-judicious resolutions have not been received with any more favor, elicited any more applause, nor resulted to any more advantage to either school than that of the ill-advised concessions of our transatlantic amalgamers. That both succeeded admirably in conveying very erroneous impressions to the public at large, is evident. Properly understood, their declarations are such as most of us can indorse. There is no disposition in New York, England, or elsewhere, among homœopathists, to yield up their principles, or abate, in the least degree, their well-founded and grounded confidence in the method of therapeutics enunciated by Hahnemann. But, having been misrepresented by the old-school faculty, and hence misunderstood by the public, we are under moral obligations to disabuse the minds of both, by correcting the misstatements on the one hand, and the misconceptions on the other. Having the impression that this is a fit time and occasion to reiterate our principles, to give voice to the belief and practice of the great majority of our profession in this country, I offer the following brief declaration:

The homœopathic profession in this country (as elsewhere), without assuming more than is their right, claim to be physicians,—doctors of medicine. The science of medicine includes many branches, viz.: Principally, anatomy, chemistry, physiology, pathology, obstetrics, surgery, and therapeutics. The latter again is divided into general and special therapeutics. In these two divisions are included sanitary therapeutics, or hygiene; chemical therapeutics, relating particularly to neutralizing and disposing of poisons, etc.; mechanical therapeutics, relating to surgery and obstetrics; and finally, the administration of drugs or remedies for the relief and cure of diseases in all of their multiplied varieties and multiform conditions. The entire domain of medical science, and all its collateral branches and sister sciences, are of vast importance in the practice of medicine, and belong as much to the homœopathic school as they do to any other. Now it is not only clearly the province, but the duty of every homœopathic physician to be familiar with and put in practice every branch of medical science; and yet it is only in the latter (special therapeutics or the administration of medicine) that the question of homœopathy is involved, and it is both a duty and a pleasure to practice in accordance with the principles professed. I believe that I but speak your own sentiments when I declare that in the field of special therapeutics, that is, where internal remedies are applicable, our faith in the homœopathic law is undiminished. Each day's experience confirms us in the belief that it is nature's law of remedial action. While we have inscribed homœopathy on our banner, and adopted for our guide the law *similia similibus curantur* in the selection of our remedies, we exclude nothing, but embrace everything, claiming the right of *every* physician to employ what in his judgment and experience is the very best means to relieve and cure his patients. We accept the teachings of Hahnemann, only so far as our experience and observation have proved them to be correct, and reject whatever investigation has shown to be erroneous. His untenable hypotheses form no part of the great truths implied in the comprehensive word HOMŒOPATHY, which enlists every principle in the wide range of medical science, and every fact in the broad realm of observation and experience.

And finally, the American Institute of Homœopathy is a medical republic, national in its character, scientific in its objects, and representative in its membership. It is composed of physicians from all parts of the United States, and admits to its councils accredited delegates from all state and local medical societies, medical institutions, hospitals, asylums, dispensaries, and medical journals conducted in the interest of homœopathic therapeutics, and other departments of medical science. It claims for itself absolute liberty in every department of knowledge which pertains to medical science and art. All that is required of candidates for membership is satisfactory evidence that the applicant has pursued a regular course of medical studies, according to the requirements of existing institutions of this country, backed by a good moral character and professional standing. No creed or confession of belief is required of its members, further than the tacit consent given by becoming such, to advance its objects, and to comply with its established code of medical ethics, which neither enjoins nor forbids anything touching the practice of medicine, but leaves to the physician unrestricted liberty in the uncertain matters of medical opinion and practice. All engrafted side issues, or favorite theories concerning matters of secondary importance are left to the individual, recognizing only the vital fact that we should be *true* physicians. This liberty, however, is not license. The physician who habitually prescribes large doses of quinine, or other drugs, gives opiates in alternation with a homœopathic remedy, or administers emetics or cathartics in other than very exceptional cases, cannot be consistently regarded as a homœopathician, whatever his pretensions. Homœopathy is essentially a curative method of treatment; where fatal disorganization is present, it can, of course, only palliate. Even in cases strictly surgical, the value of the carefully selected homœopathic remedy can hardly be over-estimated. The size of the dose does not in any sense make the prescription homœopathic. Experience, however, has convinced all who have sufficiently investigated the subject, that when a drug is given that acts on the system in a similar manner to the disease present, or, in other words, is homœopathic to the case, a comparatively small dose is absolutely

demanded to insure a prompt curative effect without producing an aggravation of the disease. The distinctive feature of homœopathy consists in the employment of remedies according to the law of *similars*. This is the true basis, the corner-stone, which constitutes the essential difference between it and all other methods of treatment. The law which guides in the selection of the remedy is, as before stated, independent of the question of dose—of the difference between the realists, who give comparatively large doses, and of the transcendentalists, who advocate very high dilutions. It is not in the nature of things that a law explaining and connecting a series of facts can long be ignored. Never in the history of medicine in this country was there a time when the cardinal principles we advocate were so well received as now, not only by the public but by the profession. The word homœopathy is, perhaps, to many, no welcome sound, but the facts which that word expresses are received with a cordiality truly gratifying. Although the scientific practice of homœopathy is probably limited to about one-eighth of the entire medical profession of this country, it empirically pervades the entire practice of medicine. In every direction the principles we advocate are covertly incorporated into standard allopathic works, and, amid many fruitless efforts to conceal the fact, are largely taught in an empirical way in allopathic medical schools.

Based on therapeutic principles which differentiate it from all other methods of treatment, its open advocates have been professionally ostracized by the dominant school, although receiving their titles from the same authority. The old-school channels of periodical literature, societies, hospitals, and dispensaries having been closed against us, we have been compelled to establish medical schools in which to teach homœopathy, publish medical literature in elucidation of its principles, organize medical societies in its interests, and establish hospitals and dispensaries where the poor might receive the benefits of this therapeutic method; and thus have we been *forced* to assume, by way of distinction, a seemingly sectarian name or form. Under this ban, if ban it be, we propose to pursue the even tenor of our way, until all distinctions of schools and methods shall have been effectually ground to powder between the upper and the nether millstones of the *high* and the *low* potencies.

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THE SYSTEMS OF MEDICINE.*

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THE object of this address shall be an estimate, if possible, of the principles which are advocated by the several systems of medicine of to-day, rather than the minutiæ. I may not be able to correctly estimate the value of all the stock in trade, and I do not expect that all present will agree with me in this estimate; indeed, it would be presumptuous for me to expect it. I shall confine myself to the systems of medicine of to-day in the main, only going back for a brief sketch of the past to get a starting point.

Medicine, as a whole, has come down to us from the dim vistas of antiquity: but there is reason to believe that Egypt was the country in which the art of medicine was first cultivated with any degree of success. The name of Æsculapius is the first of which we read in medicine. Homer speaks of him as an excellent physician of human origin, and later, he becomes the legendary god of the healing art. With a passing mention of Pythagoras, Democritus and Heraclates, we arrive at Hippocrates, of whom it is said, "He created medical science, observation and therapeutics." His writings were received as authority for centuries, and the dominant school worship him to-day as their god-father. Eventually, medicine fell into the hands of philosophers whose wild and presumptuous theories brought a reaction, and the birth of the methodic

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school. The illustrious physician and naturalist Galen introduced a severe dogmatism; his pathology was speculative and imperfect: although not knowing what produced it, he laid great stress on the pulse in his diagnosis. The doctrine of critical days, which he believed to be influenced by the moon, was a favorite with him. He wrote: "Disease is a something contrary to nature, and is to be overcome by that which is contrary to disease itself." His dogmatic system, it is said, united the warring elements into which the profession was previously divided, and of which there were several sects, viz.: dogmatici, empirici, eclectici, pneumatici, etc.

Soon after his time the medical light seems to have gone out, or at least burned so dimly that it cast no shadow, so that for more than fourteen centuries his writings were received as the "ultima thule" of medical science, until they were attacked and publicly burned in the sixteenth century by Paracelsus. His theory of disease was, in short, "That all sickness depended upon an excess or a deficiency of bile, phlegm or blood in the body."

But the alchemist, Paracelsus, whom most of the writers of medical history call the "Arch Quack" quickly rose to prominence with his *nil novi sub sole*, and moulded the medical mind for a time; he held that "Disease is an actual existence in the body, an entity." Just here I wish to notice a very singular fact, prominent to-day above all others, that, notwithstanding this is the utterance of a "quack," so called, it is held by most of the leading minds of the dominant school to-day. It is the foundation on which bacteriology is to-day endeavoring to obscure all other theories, yes facts, as to the ætiology of disease. Next came the experimental method of Bacon and his celebrated work *Novum Organum*. The discovery of the circulation of the blood by Harvey, in 1628, A.D., created another revolution in the science (?) medical.

A little further along, the empiricism of Sydenham blossoms forth and runs riot for a time; then Stahl takes a retrospective view, and revives the dogmatism of Galen. Then the animism of Hoffman was fancied for awhile, and was supplanted by the mechanico-dynamic theory. Then the celebrated Bœrhave took a short cut and united the humeral and the mechanical theories. The more scholarly Haller advocated what was known

as the physiological doctrine. Then the Scottish physician Brown created a stir by what he called the dynamico-ætiological system. The system of irrigation of Broussais; the seductive theory of Burggrave, and finally chemistry and bacteriology.

Even from this "bird's-eye-view" we see that theory after theory has been promulgated; school after school has arisen and flourished for a time, but have given way to something else. The "fad" of one day was relegated to the past and considered obsolete the next; and so, accordingly, to-day bacteriology is the latest "fad," and is having its day; but so far, it has only introduced disorder and anarchy.

In looking over this history of the "art" of medicine, and seeing the numerous changes of front it has made, I was reminded of one of nature's great water courses, the Missouri river, and, in my fancy, I conceived this a good illustration of the history of medicine in the dominant school.

Its age we do not know, neither do we know who first discovered it, but it is a great and majestic river. It is the longest river in the world. Its headwaters are located in an unexplored realm or region comparatively. The dominant school has for its guiding star the same theory that that "arch quack," Paracelsus promulgated. Of course, this will be denied by some, but as a proof of the truth of the allegation, I need only point you, to-day, to the leaders and ask, What are they hunting after? This theory I may call the headwaters of this school. It is a treacherous stream, owing to the facility with which it changes its channels and currents; this is a great peculiarity; *somewhere* in its course it is changing its channel constantly: at times sweeping away whole tracts of land on one side, and throwing up a shoal below, on the other side; then, again, in a few years, seemingly tired of its bed, it ploughs out a new channel, maybe very close to where it was years before. And thus it is *ever changing* back and forth, as if hunting a new resting-place.

The hide-bound ethics of the old school are like the rugged and precipitous banks in some localities, and the quackery of some in high places, as the production of the "Animal Extracts" by Hammond and Brown-Sequard, such as cerebrine for the crazy and neurasthenic patient, the juice of the thyroid

gland for anæmia, and testicle juice for the renewal of manhood, and others *ad nauseum*, mark the places where the banks recede into very low and marshy ground. It has more tributaries than any other stream in the new world. It has its regular freshets twice a year, one of which affects its lower waters, the other comes from its headwaters. It is a muddy stream, but when its water is once filtered of its *débris*, it is found to sparkle, and, indeed, be very palatable. As to its navigability, the similarity is most striking; while in its lower waters, the body medical of this school, where the stream is wide and her practitioners are legion, it is comparatively easy of navigation, and on its apparently placid bosom are to be seen many crafts, large and small, of all descriptions, all having a certificate of seaworthiness. Some really frail crafts, painted in bright colors and a new whistle, make any amount of noise, and are really cutting quite a swell; some are able to stem the current and go up stream, while others are content to float with the current. There may be seen the whale-back passenger steamer, the excursion-boat, the scow, the flat-boat, the dug-out and the gunboat; in fact, all manner of craft may be seen.

But owing to its treacherous and snaggy channel, its falls and its rapids, few, if any, of these crafts ever reach the head waters, as they are very hard to navigate. Some have claimed to have been to the headwaters and discovered the entity. Yes, they have seen the enemy, dissected and analyzed him, and know just what it is, and what its habits are, and therefore they know just how to handle him.

Indeed, they had already laid siege, and were preparing to take him, but the next annual freshet from headwaters came down, and another fellow reported differently. Koch was the first man who really claimed that he knew all about this enemy; he had solved the problem; the thing was settled at last; and what a jollification was held; the shouts of glory filled the land. He believed it had lungs, and therefore they tried to drown him with salt-water in cholera times, and that didn't work, and now they are trying to poison him with antitoxines.

But one of the big generals who has been taking observations from an elevated position draws a long breath of relief and says; I don't believe you have seen the enemy at all;

possibly you saw where he had been, etc. But here is another freshet which overflows the banks and washes a specimen ashore at Milwaukee, Wis.—one Maximillian Herzog, M.D., and he tells them he has just come down from headwaters, and has been having a great time up there; he had better eyesight than some had, or was so well acquainted that "just the instant I laid my eyes on him I knew him; I knew he was the fellow. I saw all the sights that Klebs and Loeffler saw, but I knew they were off, so I didn't spend time with their game, but I have solved the question." And now what is it? Why it is a parasite, of course; a parasite feeding on the bacillus. He is a very particular fellow, and each bacillus may have from one to a dozen of these infinitesimal parasites nagging his body.

But it will soon be time for another freshet, and some other fellow will have been there and will tell you: Pshaw! Dr. Herzog is not right at all; I found things just about as he describes them up there; I found the bacillus of Koch and others, the amœbe or parasites, which Herzog describes, and much more. I tell you that that parasite fastened to the bacillus has the itch; and then another army will start in pursuit of the itch insect; and so this movement which has taken shape amongst us will go on increasing like the snowball which we roll on the white fields of winter, and which rapidly acquires immense size, but eventually breaks of its own proportions. So it will be with bacteriology, which, as I have said, has had the presumption to domineer over pathology. They are looking for something which has never yet been found, and the chances are that it never will be, because they are hunting for something that is not given for man to know, viz., the ultimate cause of disease.

I ask the question, What is disease? Who can answer it and prove their position? A great many staggers have been made at it, but the answers are all different, simply because they have different ideas of life. What? I hear some one say, Differ as to what life is? Yes, in truth. There have been numerous theories advanced as to what constituted life. Some have considered it a sufficient account of every phenomenon, not otherwise explicable, to refer it to a vital principle. Some have endeavored to reduce all physiological causation to

a set of material conditions, maintaining that life depends entirely on organization; that the hypothesis of a vital principle is consequently unnecessary and unphilosophical. Others, who have recognized the physical and chemical agencies in the living body, have maintained that all vital action is but a peculiar manifestation of heat, mechanical power, chemical affinity and the like, and have thus attempted to break down the barriers between organized and inorganic creation. But inasmuch as organization alone is insufficient to account for the phenomena of life, because immediately after death we *may* have the organization in perfection, when there is but one process which continues, viz., decay, there must be some other principle or element added to organization in order to have life. This other element, for want of a better name, we call vital force, which, added to appropriate organization, produces life in the animal body.

Liebig says, "Life, in the animal kingdom, is that subtle vital principle, residing, primarily, in the ovum, which, when quickened by impregnation, by the presence of air and moisture, entering into a state of motion or activity, exhibits itself in the production of a series of forms which, although occasionally bounded by right lines, are widely different and distinct from the geometrical forms such as we observe in crystallized minerals and which, primarily, is the cell; but in its completion, is the animal body."

Whether this vital principle or dynamic element is the soul of theology or not, I do not know, but certain it is that it is *the* essential of the living body and pervades every tissue cell, endowing it with the power or ability to reproduce itself, which is an essential attribute of animal life.

We have then, in perfect life, the two elements, the organic, which we can see, feel and estimate; and the inorganic, which we can neither see, feel or estimate, working together in harmony; the organization furnishing the channel through which this subtle vital principle or dynamic force shows itself. Harmony is the keynote of health in the human soul. Either or both of these elements may be concerned in disease as they are both concerned in health, and just in proportion as to which element is the more essential to life, just in that proportion will that element figure in disease. We may have organization

without life, but nowhere in this universe has any one been able to identify this vital or dynamic element when separated from organization. The dominating element in life is this dynamic element even to the extent that organization can do nothing but decay without it; we may thus with reason say when this vital force is disturbed we have *dis*ease; and we need not to ransack the body to find a supposed entity as the cause of disease, for it is not there.

And if we could find positively, the ultimate primal cause of disease would it help one particle in the treatment of the diseased condition? But it is claimed that all these changes of front in medicine mark the different stages of progress in it. I called your attention to the facility with which the river changed its channel, nevertheless the river still flows onward with its waters as muddy as of yore. In the dominant school of medicine the waters indeed were so muddy and the results so disastrous, that the more conscientious and advanced members have made a change of front, abandoning their heroic treatment entirely in some diseases, as pneumonia, depending on what they call the expectant treatment, which in short, is to give *no* medicines, but put the patient in the best hygienic condition and sit quietly by and let dame Nature take its course. From the fact that their success is far greater under this plan of treatment, than formerly under the heroic, I think the proposition, that the patient is better off without than with the doctor using heroic treatment, is practically acknowledged. The lung swarming with microbes has taken care of itself and the "entity" is vanquished by the gladiator, vital force, when given a fair chance and not handicapped by heroics. In view of these facts, if the question were asked: Has the art of medicine attained the object for which it exists? The answer must be no. They must try again. In the collateral branches, this school is entitled to great credit for advancement made, but on the great and vital questions of theory and practice, they are wrong, radically wrong. They represent a magnificently equipped ship at sea without a rudder.

There are a number of so-called systems of medicine advocated by more or less able and conscientious persons such as the Dosimetric System, Faith Cure, Divine Healing, of which I know nothing, and will not speak of therefore, in this address.

The Physico-Medical or Botanic School or system of medicine I will not stop to estimate, as I regard it as an excrescence on the body medical and whose only theory seems to be, to stimulate the system with capsicum or relax it with nauseants and diaphoretics and fill the patient up with various decoctions.

The Biochemic system of medicine of Schuessler, is a system which is based on the proposition that all sickness or disease is a manifestation of a lack, in the human body, of a proper quantity of some one or more of the salts which go to make up the physiological standard of perfect health and which if properly supplied, the so-called disease will disappear. This system recognizes only the chemical theory of life and no dynamic or vital force as necessary to life, save that force generated by the chemistry of the human organization. It is necessary to prove that this dynamic force which we call life is the result of chemistry in the human organism before it can be accepted as the true basis. It would seem from the history of the creation, as given in Genesis, that chemistry in the human organism, began *after* "the breath of life was breathed into his nostrils," previous to which time man was a lump of clay.

This system contemplates the belief that disease is simply a local starvation and that drugs to be curative, must be of a food nature, must simply supply the want. Cure by this means would have to depend upon self-stultification in nature. Suppose we have a case in which the proximate cause of ill-health is a lack of phosphorus. This lack has resulted from some wrong in the selective function; at every meal phosphorus in its most attractive form and quantity, appeals for admittance and placement, but without avail. Now if phosphorus in its most attractive form and quantity is partially or wholly rejected, will grosser quantities and qualities be accepted? Phosphorus is phosphorus after all, and if the system cannot appropriate it, why then it just simply can't. Phosphorus, then, cannot be the remedy for those disorders which depend upon a lack of it. The remedy must be something that will change the system, *shake out* the morbid tangle upon which phosphoric non-assimilation depends. Phosphorus cannot do this unless nature is capable of doing and not doing the same thing at the same time. *Under the theory of the promulgator*, I do not believe the tissue remedies are applicable to the cure of any disease.

In the eclectic school or system of medicine, we find one of the three most prominent systems of medicine of to-day. Its theory of disease is, that all sickness, of whatever cause, is a disturbance of the vital functions, and is measured, in all cases, in one of three ways, viz., excess, defect, or perversion. The therapy of the eclectic school may be said to be heterogenous. Its practitioners are divided into two classes, viz., those who believe in, and practice, what they call specific medication—specific, not for disease, but for conditions of disease; and those who deny that there are any specifics known to medicine, and always go after game with large calibre guns and plenty of ammunition. The first class, I judge is largely in the ascendancy. This "specific medication" I speak of is the work, almost entirely, of one man, and consists of a compilation of isolated *facts* (?), or keynotes, if you please, gathered up by the wayside, as it were, which, when closely scrutinized, are nothing more nor less than the keynotes of homœopathic practice, judged by their clinical use or proving.

It is sufficient to note that this school claims to occupy a medium ground; and, with a right appreciation of disease, they are travelling in the right direction in their therapy.

But, what shall I say of the homœopathic school or system of medicine?

First of all, I wish to call your attention to the fact that homœopathy is a science. It embraces more than the elements which go to make up an art. It is based on a law of nature, and therefore a universal law; it is the principle of all action and commensurate with life, and is represented in the formulary, Similia Similibus Curantur. It may not have occurred to every person that there is any very direct connection between the law of gravitation and this law of cure, yet, such is the case.

Newton's first proposition, with regard to force, declared that action and reaction are equal and opposite. This equation is by no means confined to the sun or planets, but it obtains in all life, and lies at the basis of every molecule of protoplasm, of every tissue cell, and every drop of blood in man. Similar action implies opposite action, or else all action must cease, and vice versa. Drugs, whether medicines or poisons, act on man according to this principle. Between the opposite

actions the sum of energy, or vital force, maintains an equilibrium.

This equilibrium is what we call health. Disease results when action and reaction, though still opposite, are not equal; and it is the province of the remedy to restore lost equilibrium. Disease, then, is a disturbance of the vital or dynamic force, and medicine must have a dynamic action, or it *cannot* reach this disturbed vital force.

Right here, on the threshold of this discussion, I am confronted with a denial of the proposition that medicines must have, or even have at all, a dynamic action, by the author of a late work on homœopathic therapeutics, E. M. Hale, M.D. Beginning with a paragraph on the bottom of page 312, he says:

"Hahnemann, and some of his radical disciples, teach that the action of drugs is dynamic, meaning of an imponderable, immaterial force. This theory must be discarded. The idea of a dynamic force is abandoned by all scientists. There is no dynamic force except that excited by the human soul. Medicines, even in the minutest quantity, act on the animal organism by means of their ultimate molecules coming in contact with the various tissues of the body."

This is great news to me—that scientists had abandoned the idea of a dynamic force. If this proposition be true, how can we explain the action of belladonna—brightening the eye, a little later flushing the face all the way from a pink to a deep crimson, and still later, dulling the lustre of the eye and blanching the face?" Does it make the eye bright and the face flushed by reason of the drug coming in contact with the tissues of the eyes and face? If so, why should it dull the eye by reason of more molecules of the drug coming in contact with the tissues? But why should the face be flushed at all? There is no coloring matter in belladonna that will color the tissues red. It was the blood, of course, that made the face flushed. But what has the blood to do with this controversy? Did it come to the face in increased quantities by accident, or, from some good reason? The very fact that blood was there, in increased quantities, is proof positive that something else than the tissues of the face was affected. The nerve-centres in the brain were irritated by the drug, and through the vaso-motor nervous system the circulation was stimulated, the capillaries

becoming full and distended; there was, for the time being, a plus quantity of *vital force* directed to the parts, as shown by the brilliant eyes and the flushed face; and later, according to the law we have spoken of, the reaction or opposite action sets in, and the eyes become dull and the face blanched. The *cause* of the action was in the brain, the effect was seen in the face and eyes, and not at all because the drug came in contact with the tissues of the eyes and face. The pendulum of life, from excited action, swung further out on one side and flushed the face, and must, necessarily, swing further back on the other side, and blanche the face. This action we have been taught to call dynamic.

Force or power of any kind is combated by a similar force or power—material force by a material force, immaterial force by an immaterial force. While an immaterial force may operate on material as the action of electricity on iron, a material force cannot operate to counteract or annihilate an immaterial force, because the immaterial force pervades and is not hindered by the material. There is in man a tendency to health and a tendency to disease, a tendency to life and a tendency to death, and the only beneficent effect a drug can have is to give direction to this tendency; this action *is* dynamic—one of adjustment, and not one of quantities or equivalents of force. If disease is dynamic, the action of medicine must be dynamic, in order to reach disease at all.

Drugs administered to a healthy person disturb the vital force of some part, thereby producing signs or symptoms of its action—a drug disease. Sickness makes itself manifest to the outer world by signs or symptoms, and the business of the homœopathist is to fit the symptoms produced by the drug disease to the real disease symptoms. This leads, necessarily, the prescriber to prescribe for the patient who is sick, and not for his disease. It makes little or no difference to such a prescriber whether the disease has a name or not. *Nosology* has no *necessary* abiding place in homœopathic practice. The dominant school insists that symptoms are not reliable data from which to direct the treatment. To them, symptoms only serve to help make a diagnosis; *i.e.*, to give the disease a name, and then they are ready to begin to treat the disease, and they invariably prescribe for the disease, and not for the person who has the disease.

To be able to correctly interpret the symptoms of disease and estimate the value of each symptom or train of symptoms, and prescribe the exact *similimum* in just the right quantity or potency, is certainly a great accomplishment indeed, and requires great tact, patience and judgment. (I would, therefore, have every neophyte in medicine disabuse his mind of the thought that it is fun to dose out "sugar pills," under the theory that "If they do no good, they will do no harm.")

But equally important with the true interpretation of the signs of disease is the true interpretation of this formulary, *Similia similibus curantur*, *if* he is to be a homœopathist, because it makes all the difference in the world in its application. Some insist on interpreting this to mean, "The hair of the dog will cure the bite," or "The same thing that makes a person sick will make him well." This is *not* its meaning or interpretation at all. Not a few professing to be homœopathists have confounded the *idem* with the *similimum*. Some have said there is no difference between the two, and therefore no difference between isopathy and homœopathy. Still others have said there is no truth in homœopathy, but there is all truth in isopathy. *This is the doctrine of a false prophet, the doctrine of the enemy.* It is under the teaching that there is no difference between similarity and sameness, that the nosodes, with all their nastiness, have been introduced into homœopathic practice and the materia medica.

Can it be proven that by attenuation of the poison of syphilis, and calling it syphilinum, you change it from the *same* thing to a *similar* thing? or that it takes away from it any of its nastiness? Think of the horrid, unspeakably repulsive practice of giving a consumptive a trituration of the sputa of some other consumptive—under the seductive name of bacillinum—on the theory that the same thing that makes a person sick will make him well. This is "the hair of the dog" theory, and should be repudiated by every homœopathist, and allow those who gave birth to the bastard to attend to its bringing up. I, for one, am truly glad that no such horrid theory can find *any just* endorsement under the law of *similia*. (I am equally sorry that an effort has been made to persuade the body medical of the homœopathic school that such a teaching is in harmony with the law of similia.) But besides that, it is not proven that this bacillus is the cause of consumption, and therefore

there is no basis for even *this theory*. When such is proven, every honest man will have to acknowledge that the teaching of the old school is correct, that an entity really exists, and that in tuberculosis it is the bacillus tuberculosis of Koch. This is in direct contravention of the homœopathic idea or theory of disease, and if true, of a necessity, the law of cure, based on similia, falls to the ground as worthless.

Pasteur teaches that an attenuation—or, as he calls it, a "culture"—of the poison virus of rabies will cure the bite of the mad dog, or, rather it will render *nil* the bite of the mad dog. This is isopathy pure and simple, but not any more so than that the 200th attenuation of bacillinum will cure consumption. (I do not hold that the nosodes will not affect the animal economy, and might be used as medicines, notwithstanding their nastiness, if it were proven that their effect does not give the sick person just that much more of a load to carry. What one of you would advise a patient suffering from a chronic disease to contract syphilis, in order that he might get rid of his other ailment? There would be certainly as much sense in treating him in this way as by administering syphilinum *per orum*, would there not?)

Again, just now antitoxine for the cure of diphtheria is a great "fad," and is being worked for all there is in it. Let us examine the reports of some of the big guns from across the water, and see what this "great success" is.

In the *British Medical Journal* are the reports of 1141 cases treated in hospitals where all are provided with every possible facility; the hygiene and nursing and diet were the best, with a mortality per cent. of 28.03. It will at once be seen that there is nothing very remarkably favorable about these statistics; indeed, I should say they show the reverse from favorable. What homœopath here cannot show better—far better—results even in general practice, where you have to take things as you find them? But I also see that some of the homœopathic fraternity are joining the van, embracing the entity theory and running after this false god at break-neck speed, yet claiming this treatment to be homœopathic. They employ parisiticides to kill the entity, and thereby remove the cause, and use homœopathic medication to remove the symptoms caused by the ante-mortem presence of this entity.

One such read a paper before the local society, in which he

claims great success (viz., three deaths in ninety-two cases) with this mongrel treatment. Mercuric bichloride and carbolic acid were his choice of the parasiticides. This is very much like a case of tetanus treated with antitoxines, with recovery, reported in the *British Medical Journal* with a great flourish of trumpets; the same journal incidentally notes, however, that the wounded finger was amputated at once, and chloral hydrate, bromide of potassium and morphine were freely administered. *Why of course* it was the antitoxine that saved him.

I agree heartily with Prof. R. N. Tooker, and congratulate him heartily on the stand he took in the discussion of the paper I have spoken of. He said, "Of what account is the mercuric bichloride, if the throat and blood of the patient are full of the Klebs-Loeffler bacilli? The treatment itself is silly. If I believed as he does, I should buy a horse, and inject him with the best and strongest diphtheria poison I could buy; I would cultivate the antitoxine as soon as possible, and inject every one of my patients with it." That, too, would be consistent; the other is inconsistent and tends to bring the homœopathic practice into disrepute among the laity, because the doctors, apparently, have no faith in their practice.

These are very exciting times, and in the mighty evolution now going on, unless the practitioner is thoroughly anchored, he is liable to be switched off by some of the seductive theories advanced. But do not be too hasty. Do not sacrifice something for nothing. Remember the greatest of teachers said, "No man can serve two masters."

I have heard talk of a medical millennium some time in the near future. If the premise I have assumed in this address be true, I think you will see that in the medical world to-day there are, practically, just two ideas or theories, and they are diametrically opposed to each other. Therefore there never can be a medical millennium unless one of these ideas prevail, which is equivalent to saying one or the other must go down. Shall it be the homœopathic? If it is, it will be because false doctrines have crept in; Heresies will have choked the word. But if the truths of homœopathy are held aloft, I can prophesy nothing but fair sailing. It is the allopathic pot that is boiling, and only affects a few of the homœopathic school by its reflected heat.

This majestic river I have told you of is tired of its resting-

place, and is preparing to plough out a new channel. Of course, there is no telling where it will be, but I have faith to believe this will be the last era of the entity speculation. Something more stable and reasonable is to take its place.

Homœopathy is a maiden of fair form and comely features, and is ready to reflect her light of truth to help all who would see it. Let us bear aloft the banner of similia, and prove to the world that ours is a banner worthy of confidence, and this turbulent river *may find* a resting-place on the solid rock of Similia Similibus Curantur.

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AN APPEAL FOR HAHNEMANN'S HOMŒOPATHY.

An Address Delivered at the Opening of the Hahnemann Hospital, Rochester, N. Y., April 10, 1889.

BY

CLARENCE WILLARD BUTLER, M. D.,

MONTCLAIR, NEW JERSEY.

LADIES AND GENTLEMEN.—No fact impresses itself more forcibly upon the student of history, than the carelessness of human life,—the indifference to human suffering, which, before the beginning of the Christian Era, obtained among all the nations of the earth. I do not speak of the thousands of lives sacrificed to national acquisitiveness or individual ambition on fields of battle; for these the warlike spirit of a time when all men were soldiers, or serfs, may offer some degree of fair excuse,—but rather of that absence of humanitarianism, that lack of sympathy between man and man as fellows, which made no sacrifice of human life too great, no measure of human suffering too large to further the reckless ambition, or minister to the passing fancy of the great and powerful.

The spirit which made the unfortunate, or improvident Athenian debtor the slave of his more prudent neighbor; which exposed the invalid or aged Roman vassal to starve on an isle of the Tiber; which condemned to shameful death the captive invalid and to shameful life the captive virgin; and which forced millions to rewardless labor that huge edifices might grow to be the architectural wonders of the world. The very temples of the ancient gods seem to echo even yet the sighs and groans of those great armies of hopeless workers whose lives were given to their fair

adorning, and when viewing the Egyptian Pyramids, one contemplates the vast amount of bootless labor, the terrible sum of useless suffering through which these rose from the desert sands to monument the height of human pride and folly. The sad-faced Sphinx may well seem a god of pity petrified at the sight of so much misery which he was powerless to alleviate.

With the birth of the Christian religion was promulgated a new code of ethics. The religion of the ancients was but a burglar's tool for prying open the closed gates of a forbidden future, or a *dernier resort* in time of dire distress through which the gods might be bribed by gifts and promises to lend their aid to individual necessity. Upon the daily life of men — their actions, their habits, their morals—such a religion could have, and did have, little or no influence. The new religion, whose central truth repeated in differing phrase, was ever the injunction to "love one another," entered very intimately into men's daily life, prescribing their conduct, regulating their habits, and elevating their morals. Its doctrine of future rewards and punishments according to "deeds done in the body," offered a powerful—probably the most powerful—incentive to right living possible in that age, while its standard of morality based upon the golden rule was at once novel and beneficent.

By fostering the spirit of universal brotherhood, it for the first time in the world's history placed Charity, which aforetime had been but the impulse of the individual, the expedient of the statesman or the device of the politician, among the rudimentary virtues, and laid the foundations for all those institutions through which benevolence has ministered to the needs and mitigated the sufferings of frail humanity.

No place of resort and retirement, where diseases and injuries might with favorable surroundings receive needful care, was known to the ancient world, and it was reserved for Christianity to add to its long list of benefits to mankind the establishing of the first hospital. This was a benefit so obvious, a charity so practical, that through all succeeding ages it has commanded the unqualified approval of the hearts and heads of mankind. Even the Gradgrinds of political economy, whose "facts and figures,

sir," militate powerfully against the wisdom of some of the well meant efforts of benevolence, are fain to nod approvingly at this.

Woman's nature, more impressionable than man's, has always moved her more quickly to sentiments of pity, and inspired her more promptly to deeds of benevolence. It is, therefore, though a significant, not a surprising fact, that the first hospital of which we have record was founded by a woman, and from the time of Fabriola until now, wherever the interminable conflict with sin and suffering has raged, there, in the forefront of the battle between the clergyman and the physician, she has ever been found, doing doughty deeds for righteousness and charity.

For more than two hundred and fifty years, in the great panorama which history throws upon the shifting canvas of time, wherever scenes of suffering and sorrow are brought to view—the battle field, the charnel-house, the chamber of sickness, or the hospital ward, there, moving with noiseless step and ministering with skilful hand, is ever seen the black-robed figure of the Sister of Charity. "Her convent, the houses of the sick; her cell, the chamber of suffering; her chapel, the streets of the city; her cloister, the wards of the hospital; her veil to shut out the world,—holy modesty; her grille, the fear of God."

Look at her, oh, scoffing infidel! Look at her, oh, sneering cynic! And still your lying tongues in the presence of unselfishness so pure and holy!

"It is this spirit of Charity, born with Christianity, and growing with its growth, which has made it possible for us to meet to-night, and dedicate this building to its high purpose. Here the affluent may receive, for fair compensation, such sanitary surroundings, such wise and gentle restraint, such skilful nursing and scientific medical attendance, as is possible to but few, even in their own spacious and luxurious homes. Here the poor may receive, without money and without price, the same skilful attendance and the same kindly treatment in their time of sickness and suffering. And it is well that the petition of the man of God, the joyousness and beauty of music, and earnest words from thoughtful men, should contribute to make more impressive an occasion at once so solemn and so glad as this.

The opening of this hospital, an institution where the mode of medical practice is to be homœopathic, *and only homœopathic*, marks an epoch, not alone in the history of hospital work, but in the history of medicine. Although this method has been followed by many physicians in private practice, and adopted in some charitable institutions (notably, in that fair monument to woman's earnestness and persevering endeavor, "The Woman's Homœopathic Hospital of Philadelphia"), this is the first general hospital in the world's history to adopt uncompromisingly and unconditionally this method; and I would that the grateful task which your kindness has imposed upon me might end with this statement of happy fact; but we may not ignore the further fact, that, in order to dedicate to Hahnemannian Homœopathy this beautiful building, it has been necessary to divide the resources of a great charity.

A step like this is in itself so important, and without good and sufficient reasons so indefensible, that it is due to the thousands of Homœopathists throughout the world whose eyes are turned enquiringly upon us; it is due to the hundreds of thousands whose work for charity is contributing so much to the world's betterment, and it is especially due to the people of Rochester whose present generosity has established, and whose future contributions must maintain this institution, that the reasons for a separate and especial guild-house where these distinctive methods may have fair opportunity unembarrassed by conflicting opinions and unhampered by differing methods, to pursue that course which shall demonstrate their superiority, or shall fail of such demonstration.

If it can be shown that these proposed methods are distinctive—that they differ radically or even materially from all other known methods, that they are other than those employed by many who march with us under the banner upon whose fair folds is inscribed the motto "*Similia Similibus Curantur*," and especially if it can be further shown, that by the testimony of a body of men respectable in numbers, in intelligence and in character, these methods are superior to all others for the mitigation of human misery, I think that a spirit of fairness and honesty will impel not only the friends but the opponents of this and

similar undertakings to acknowledge not alone their right to exist, but the necessity for their existence.

I assert that all that is implied in the foregoing sentence is true in point of fact. I assert that in the new, as in the old school of medicine, factions exist, whose theory of therapeutic action and whose methods in remedial application are widely different, and that these differences are so radical that harmonious action in the treatment of diseased conditions is impossible, and all endeavors at concerted action are not only unsatisfactory to the physicians, which is in itself a small matter, perhaps, but disastrous to the welfare of the patient, which is a matter of the gravest possible importance.

In discoursing of the present *status* of Homœopathy, especially in respect of these matters, I wish it understood that I speak of conditions and of principles, not of men. It shall be my earnest endeavor to be wholly impersonal, and if, when I have concluded, I may seem to have reflected on any man or set of men, I shall have desired it not at all. Ladies and gentlemen, I honor the profession to which I belong; I honor the men and women who grace its ranks; I honor them for their high grade of intelligence and for their high standard of morality. If it has been urged that, as a class, they are less progressive than other scientists, I do not forget that their discussions involve questions of health and happiness, of disease and misery, of life and death, and while I may at times deplore their excessive conservatism I can but respect the motive which, in matters so grave and serious, impels them to courses of seeming safety. If individual instances of depravity and wickedness have cast reproach upon the guild, I consider how many are the physician's opportunities for dishonest practices and disgraceful conduct; how strong and direct his temptations to wrong doing, and wonder at and admire that high standard of professional honor which makes the prostitution of this high calling to ignoble ends the rare and infrequent exception. Their methods are public property which may without censure be criticised freely, however, and this I shall not hesitate to do.

From the time when the greatest of therapeutists, if not the greatest of physicians that the world has ever known, first announced the celebrated discovery which he epito-

nized in the Latin words *similia similibus curantur*, many differences of opinion and of practice have existed among those who recognized in it the embodiment of a great truth, and these differences still exist. Certain ones recognize the rule of homœopathic prescribing as not a "principle in practice" but as a law of nature, God given, and therefore, unchangeable. Others have regarded it as a simple rule of practice, the product of man's ingenuity, and therefore, always fallible and often untrustworthy. The first class of physicians, from the very nature of their faith, believe thoroughly that no deviation from this law is permissible, since the creature can not hope to improve upon the methods ordained by the Creator. The others believe that, since it is but a rule of medical practice, it may receive as little attention as any other suggestion made by the great physicians of past or present times. The one class to-day is represented by the Hahnemannian Homœopathist; the other by the advanced Allopathist. Between these two extremes have ever been, and are still found, a large number of physicians holding all intermediate shades of belief, and these men mostly call themselves Homœopathists. Far be it from me to deny them this honorable title, but I shall refer to them as Eclectic-Homœopathists since this term carries no undertone of reproach and as fairly as may be expresses their avowed methods in practice. Some of this class regard the law of homœopathic prescribing as a simple rule or principle in practice, and differ from their neighbor of the old school principally in their belief in its wider applicability; others regard the law as a true law of nature, but hold that the collateral branches of necessary knowledge are as yet so insufficiently developed that strict adherence to this law is impossible; and others still, while holding the homœopathic mode of prescribing as an expression of natural law, by some acrobatic feat in mental gymnastics unknown to the logician, still claim that it is right from time to time to depart from it. These are the principal differences of theory existing between the two factions which divide the new school of medicine. The differences in practice are even greater than those of theory. The Hahnemannian Homœopathist believes that the sphere of drug action under the homœopathic law is wide and comprehensive, while the Eclectic

therapeutist would limit the law's legitimate sphere to narrow bounds. The method pursued by the Hahnemannian for arriving at such a knowledge as shall furnish him a basis for intelligent prescribing differs materially from that of his Eclectic *confrere*. The former endeavors in a methodical and painstaking manner to possess himself of a detail of all the conditions which the case presents from the most pronounced and obvious tissue change to the most minute and seemingly trivial sensation experienced by the sufferer. Knowing that no mistakes are made in the great laboratory of nature, he regards no deviation from that vital harmony which we call health, as too inconsequent for his grave consideration,—indeed, since many remedies produce similar pathological changes within the human economy, while the changes in function or sensation vary largely, he has learned to find among these latter his most reliable guides to the selection of that drug which is most homœopathic to his case. The Eclectic—on the other hand, casting aside these less obvious symptoms as mere accidents of the disease (as if Nature allowed accidents to occur!) or as too insignificant for serious attention, bases his prescription upon the more manifest symptoms. The one, in short, endeavors to prescribe for the *whole* sickness; the other for but a *part* of it.

The prescription being determined upon, the Hahnemannian gives but one remedy at a time, since he has no reliable records of the action of drugs given alternately for provings—that is, to the healthy, for the purpose of ascertaining their sphere of action—while the Eclectic, letting no such minor consideration as lack of preliminary knowledge interfere, does not hesitate to drive two, three, or even more potent drugs "tandem" through the human system.

In choosing the strength or potency of the remedy to be employed, the Hahnemannian is careful to select one which shall produce the curative effect of the drug only, avoiding thus the complication of a drug disease superinduced by the direct action of his therapeutic agent; the Eclectic not only frequently uses drugs for their anti-pathic, not homœopathic action, but even when striving for the latter not infrequently grafts a drug disease upon that already existing, by the exhibition of too strong medicaments. The

potencies habitually employed by the two factions of our school have been frequently regarded the most marked and peculiar difference between them. This is not true. Such difference does exist, but other differences are more important and more radical. The Hahnemannian has learned by comparative experience and careful observation, that by using the higher potencies he can accomplish more favorable results than by using the lower; that he can accomplish these results more quickly, and that when accomplished they are more permanent. Therefore he uses them. The Eclectic has never learned this lesson, and, therefore, *he* does not. And that is all there is about it.

In any scientific experiment it is necessary, in order to the accomplishment of a given result, that all the requirements of the experiment should be carefully and painstakingly performed. If not, failure must certainly follow. What would you think of a chemist, who, leaving out one of the ingredients or ignoring one of the conditions necessary to the formation of a complex chemical compound, should attribute his lack of success to failure of recognized laws of chemical affinity? What of the scientist who would deny the existence of any such law as that known as the Law of the Attraction of Gravitation because this bottle of water is not dashed to the earth in spite of the supporting desk? Are you surprised that the Eclectic-Homœopathist, having made his prescription without having fulfilled *all* the requirements of the law for prescribing, should frequently fail? With the natural egotism of man he is inclined too often to attribute this failure to other than the true cause, and then he feels justified in resorting to such expedients as are employed by his neighbors of the old school of medicine. In short, he leaves the guidance of natural law to follow that Will-o'-the-wisp, the "medicine of experience."

This the Hahnemannian does not do. If failure follows his prescription, he knows that that failure is because for some reason he has not mastered his case, not because Nature was unfortunately too tired for her appointed work. This knowledge and his always careful examinations tend more and more to make him a successful prescriber, while the careless habits induced by the laxer methods of the Eclectic-Homœopathist bring to him no added strength,

and his growing experience, owing to his frequent failures, leads him more and more to depart from Homœopathy and to resort to Eclecticism.

In another important matter there is a wide divergence in the practices of these two kinds of Homœopathists. The Eclectic claims that he is not only justified in cases whose nature entails a large amount of physical suffering, or in cases that are necessarily fatal, but that it is his undoubted duty to administer some one or more of that long list of drugs furnished by the art of the chemist and which experience has proven to have the power of benumbing sensibility, and thus afford temporary surcease from suffering. In cases were the pains are agonizing to the verge of madness, what man of humane instincts can let his patient suffer when agents exist which may with magic rapidity charm away that agony? When no hope of saving human life remains, why should not the kind physician, with agents such as these, smooth the rugged pathway to the great unknown? With such alluring and specious arguments as these are plead the cause of palliative medicine.

Let us examine these arguments, casting aside the glamour with which rhetoric has clothed them, not as does the sickly sentimentalist, but after the plain, business-like manner of those who seek the Truth,

> "As a lover lonely,
> To woo her, win her, wear her only."

In the first place, such pleading as this assumes that these are, if not the only, at least the best methods for affording relief to the sufferer. Is this true? It dwells upon the relief afforded, but says nothing of the pains and sufferings entailed by these supposed agents of pure humanity. Is this fair? It implies that in such cases the law of homœopathic therapeutics has no sphere of action. Is this in accordance with observed facts? To all these queries, I answer emphatically, *No!*

I know of no reason why, as a matter of pure theory, the law of cure should be also the law of safest and most effective palliation. But I do know that it is. I know this by testimony so direct and conclusive, that he only whose judgment is obscured by prejudice, can have the temerity to deny it. The testimony on this subject comes from three classes of observers. From those who have never employed

these benumbing agents, but have always depended upon the law alone. I envy these men their experiences, but I must cast their testimony aside as worthless in an examination such as this, for its records are from one side only. Again, we have the testimony of those who have always employed these agents, and never faithfully, persistently followed the law, and this testimony, like the other, is valueless, and for the same sufficient reason. But we have the testimony of many of recognized honesty, of large experience and wide observation, of acknowledged skill and puissance in the practice of their art, who have tried faithfully *both* methods, and whose testimony, therefore, is of surpassing and unquestionable value. And the testimony of these men in private and in public, and scattered over the pages of homœopathic literature from its earliest publications to the present time, is uniformly this,—that the *aggregate of human suffering is least* when *all* prescriptions for the sufferer have been such as are strictly enjoined by the homœopathic law of cure. And this is another distinguishing mark of the Hahnemannian Homœopathist. I have no time to further pursue this subject,—to refer to thousands of miserable Opium, Chloral, Bromide, Cocaine, and Alcoholic inebriates, whose horrible lives are ever present protests against such dangerous drugging, nor to those other thousands doomed by these pernicious drugs to hopeless invalidism. In the considering of them and their terrible records, one is tempted to place himself at the feet of Calvin, and from that dark and mighty intellect learn to have faith in the powerful machinations of a personal Devil. I do not envy that man who, standing by the sick bed, feels called upon to decide whether or not the sickness is incurable, knowing that an error of his poor, weak, fallible judgment will consign to premature death or living misery, a human being whose life and health mean that a man's work shall be done for the world's advancement; and I am profoundly thankful that a wise Creator has made my duty so plain that the terrible responsibility of such a decision need not rest upon me.

In this connection I wish to refer to a series of catch phrases all based upon the same idea, and that one so foolish that I feel almost that an apology is due for introducing to an intelligent audience sophisms so manifestly

absurd. But they appeal with such force to the ignorant and unthinking that their influence demands a notice which their character would not warrant. I refer to such sayings as these: "I believe in anything that will cure." "I employ the best methods of all schools, whether homœopathic or not." "When Homœopathy fails, *of course* I resort to something else."

Homœopathy, ladies and gentlemen, if it is not a gigantic humbug, is natural law, given by God himself, and for its universal and unvarying success He (and I say it reverently) and He alone is responsible. Man fails in its application, for the human is always liable to err, but this law can not fail till all law fails and the universe is resolved into original chaos.

"When Homœopathy fails!"

The unbeliever or the unthinking may have some fair excuse for such phrase, even though the words clothe them with the motley and crown them with cap and bells; but what shall we say of that one, professing a belief in Homœopathy whose monumental assurance and microscopic intellect dares to advance as argument an absurdity like that. What can we say? Let us, with the widest possible stretch of human charity, exclaim with witty Beatrice, "God made him; let him pass for a man."

Such, then, are the principal differences between the Hahnemannian and the Eclectic Homœopathists. They are not the only ones by any means; on many other important, though minor points, they are equally at variance. But enough has been cited, I am sure, to convince any fair minded person that such harmony in belief and in practice as alone can insure the highest success possible to either faction, does not, and for the present at least, can not exist; and that joint work in hospital labor would only insure abject failure.

This hospital, then, not only has good excuse for its existence, but is an absolute necessity if the practice of the Hahnemannian offers help and hope to sick humanity. That, in the opinion of a large body of competent judges, it does make such offer, is a fact so patent that it requires no proof. Your very presence here to-night is an earnest of the truth of this assertion. The great physicians of the homœopathic school almost without exception have been

in accord with the tenets of Hahnemannian Homœopathy as I have briefly presented them to you, and every decade marks material gains in the numbers of its adherents. The future is bright with hope and the signs of the times gladden the hearts of the faithful. Among these indices of the trend of homœopathic growth, none has inspired to renewed exertion, and comforted with especial gladness the lovers of pure Homœopathy more than the auspicious event which we meet to-night to consummate.

The reputation of the physician, however surpassing his excellence, is usually a local one; but I congratulate you, citizens of Rochester, that you have just cause for pride, because dwelling among you are men of all medical schools and of *all factions* who by their contributions to the sum of medical knowledge and their devotion to medical science and art, have made reputations not only national but international. And of these noble men none have made or merited greater names than the distinguished band of physicians who will serve you in the medical and surgical wards of this new hospital. One there is, your senior physician, whose earnest, efficient work for the advance of pure Homœopathy has made his name known and loved by every Hahnemannian through all the world.

The preliminary work is now done, the hospital is established, the dedication is made, and the experiment has begun. With a board of managers so earnest, with a corps of patrons so generous, with a staff of physicians so skilful, there can be no fear of the result.

Ladies and gentlemen of the board of managers, on behalf of the many, who, differing from you in medical belief, still hold to the good old maxim of "fair play;" on behalf of the many, who, rejoicing in the same medical faith, turn their eyes to you in thankfulness and in hopefulness; on behalf of the many, who, because of your action, shall receive the highest type of medical treatment, not alone in this, but in other similar institutions *which this one has made possible;* and in the name of that great Physician whose natal day we thus fittingly celebrate, I bid you "God speed."

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Compliments of the Author.

ADDRESS

BEFORE THE

HOMŒOPATHIC MEDICAL SOCIETY OF THE COUNTY OF KINGS.

BY

WM. MORRIS BUTLER, M.D.,
BROOKLYN, N. Y.

Reprinted from the HAHNEMANNIAN MONTHLY, March, 1893.

BOERICKE & CO. PHILADELPHIA

ADDRESS

BEFORE THE

HOMŒOPATHIC MEDICAL SOCIETY OF THE COUNTY OF KINGS.

BY

WILLIAM MORRIS BUTLER, M.D.,
BROOKLYN, N. Y.

LADIES AND GENTLEMEN:

In laying down the office with which you intrusted me at your last election, I desire to thank you for the cordial support which you have given me, as your President, during the past year.

The meetings have been well attended, and the chairmen of the various bureaus, faithful to their promises, have, in each instance, furnished us with interesting and instructive papers. It might be suggested that the profitableness of our future gatherings would be largely increased by more thoughtful discussion of the papers presented. Let certain members, previously chosen, come prepared upon the subjects of the evening, in order that their comments and remarks may be the result of mature deliberation and worthy of consideration. This has already been advised by the Executive Committee, but has thus far not been carried into action. We would also recommend the continuance of the Committees on Drug Provings and Verifications, General Health, and also the one to act as our representative upon the Advisory Board of the City Health Commissioner.

The meetings of the past year cannot have failed of being profitable to those who have been present, and I bespeak for my successor the same encouraging co-operation upon your part, in the coming year, that you have tendered me in the one just passed. Persistent, continued, united co-operation upon the part of all the physicians of our school can alone produce the effect which homœopathy should exert upon the community at large.

The past year may be regarded as one of the most important since the establishment of our school. During this year the State Board

of Medical Examiners has been organized, and, through its Syllabus Committee, has decided upon a broad and liberal policy, which must be adopted by the medical instructors of the homœopathic school in this State. The great importance of this step is apparent when we reflect that from Hahnemann's time to the present no authoritative standard of medical education has existed in our school. In establishing the State Board of Medical Examiners, it became incumbent upon the homœopathic representatives on the board, in framing their syllabus of examination, to determine upon and incorporate in that work a standard of requirement in these branches, which should be at once a truthful reflex of the homœopathy of this day, and an index for the guidance of our medical colleges in the future instruction of their students. For it follows, as a matter of course, that the colleges must and will prepare their students for what they themselves desire and demand, namely, the license of the State. As the law reads, "that in the department of therapeutics, practice and materia medica the questions shall be in harmony with the tenets of the school selected by the candidate," it became necessary for the members to determine what were the tenets of the homœopathic school. Upon this point a great diversity of opinion appeared among the different members. The points at issue were whether, under materia medica and therapeutics, should be introduced questions upon toxicology—including poisons and antidotes—and the physiological effects, uses and doses of drugs. It seems hardly credible that a body of educated physicians, representing and prescribing for the most intelligent class of the community, could seriously have considered the allowing of a body of physicians to go out into practice without knowing whether they knew how to antidote a poison or were able to tell whether a patient had taken a poisonous dose of morphine or not. Yet such was the case, and only after a most persistent fight upon the part of our Brooklyn representative, and an appeal to the attorney-general, was the present broad and liberal standard adopted. This course was consistent with the entire history of our school. The law demanding preliminary education from the medical student was born in our school. The law organizing State boards of examination became such mainly and originally by our efforts. Always and everywhere homœopathy has been synonymous with sound learning and the most vigorous proofs of the same, and any other course would have been one of retrogression, and, as the Dean of the New York Homœopathic College emphatically asserted, would have put our school back fifty years. Our school, being supported by the best educated and most intelli-

gent class of the community, cannot stand still—it must move forward.

The present is a time of crucial interest to our school, not only in our State, but throughout the United States. When we consider that the Committee on Programme and Order of Business of the American Institute of Homœopathy, at their meeting in Waukesha, Wisconsin, seriously recommended that the Bureau of Anatomy, Physiology and Pathology be dropped from the work of the Institute and the papers assigned to other bureaus, it seems imperative that the physicians of our school should be continually upon their guard. Homœopaths cannot know too much. Nothing is too good for homœopathy. Do you not believe that we can be as much benefited by pathological and histological research as the members of the old school? Are we to be content with a knowledge of materia medica and the principles of the *Organon* alone? Our school cannot stand still and live. We cannot know too much materia medica or be too loyal to our foundation law of similars, but thoroughness in this department should not debar us from the most thorough knowledge of all other departments of medical science which can aid us in our battle against disease. Possessed of a positive law of cure which allopathy lacks, if to this is added a thorough knowledge of anatomy, physiology, pathology, histology, and all the advancements of modern science, homœopathy cannot fail of placing itself, in the future, far in the van of medical science.

Nor should our school content itself with simply ministering to the sick. Much could and should be done in the line of public instruction regarding hygiene and the general laws of health. When we consider the dense ignorance prevalent among the lower classes, it is no wonder that the children of the tenement classes die in herds and that here is ever found ample material to feed and fan into a flame the sparks of any epidemic which may spring up in any of our large cities. The matron of one of our seaside sanitariums states that not less than eighty-five per cent. of the mothers who came there in the summer acknowledged that they never gave their children baths; that it was a common thing to have a mother ask, when told by the resident physician to give her child a warm bath, "How shall I do it, sir?" Nor do they know more regarding the preparation of food for their families. Of 244 women, all wives and mothers, questioned by Lilian N. Betts, it was found that only five knew how to make bread, and one did make it; two made soup once in a while; a few cooked fish. That nothing was known of cooking beyond frying meat and boiling a few vegetables. Is it any wonder that pov-

erty increases under such conditions, that the husbands throng the liquor shops and the children sink into early graves? Nor is ignorance regarding hygiene and the ordinary laws of health confined to the lower classes; the graduates of our high schools and universities know little more. Mr. Herbert Spencer, in a scathing criticism on the incompleteness and folly of our present system of education, says: "Men who would blush if caught saying Iph-i-gé-nia instead of Iph-i-ge-nî-a, or would resent as insult any imputation of ignorance respecting the fabled labors of a fabled demi-god, show not the slightest shame in confessing that they do not know where the Eustachian tubes are, what are the actions of the spinal cord, what is the normal rate of pulsation, or how the lungs are inflated. While anxious that their sons should be well up in the superstitions of two thousand years ago, they care not that they should be taught anything about the structure and functions of their own bodies—nay, would even disapprove such instruction." Is it any wonder that epidemics of typhoid fever have produced the greatest consternation in Princeton and Yale, when it is known that the professors in charge of these institutions are not only careless regarding the ordinary rules of hygiene, but even ignorant of these laws? Surely, we can never expect to be freed from frequent epidemic visitations as long as the most intelligent classes of the community are content to remain in ignorance of the means necessary to the prevention of their occurrence. This has become a matter of vital importance to the national health. How is this crusade against medical ignorance to be successfully carried on? By the medical profession, through the public school system instructing the lower classes, and through the higher schools and universities enlightening the educated classes. In this manner a more successful quarantine against disease and death will be established than can ever be founded by State or national legislation. Let us, as a society, through our Committee on General Health, commence this crusade. Let the members, by direct communication with the Board of Education, strenuously insist upon the necessity of the introduction of instruction upon these matters in our public schools, and it will not be long before the fruits of our labors will be shown in a general betterment of the community. This will be no easy task, and can only be accomplished by continued persistent effort, but the end will amply repay for the labor expended. The Homœopathic Society of the County of Kings has enough men and women of brains within its fold to make itself felt as a power in the community if it will only bestir itself and let itself be heard.

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CORRECT OBSERVATION IN MEDICINE:

AN ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS

HOMŒOPATHIC MEDICAL SOCIETY,

AT THE ANNUAL MEETING IN BOSTON,

APRIL, 1864.

BY S. M. CATE, M.D.,

OF SALEM, MASS.

Printed from the Society's Publications.

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Correct Observation in Medicine.

MEDICAL men, since the time of Hippocrates and Galen, have toiled at their art or science, and recorded something of the result of their investigations. The bulky volumes of the old masters have gradually fallen into disuse, or been supplanted by successive productions, supposed to embody the more recent discoveries and improvements,—except, perhaps, an occasional master-mind has reared so high a monument of his genius as to carry his works down over generations of smaller men.

All along in the history of medicine are found evidences of the advancing growth of this science. Here and there, back in the centuries, some great truth has found birth and footing, and contributed its part in the structure of medicine in succeeding time. Some of these truths seem to have upheaved the medical world like a volcano, turning and tearing the old deposits without pity, and leaving the mind in wonder at the loss of the old comeliness as well as at the roughness of the new-made landscape.

The laborers in the field of medicine in the past

classified the result of their labors and investigations, both as to facts and fancies, according to the best plans they could devise. It is these laborers who have produced the material that fills the medical storehouses of to-day. Recently, many of the falsities and hindrances of the earlier days of medicine have been laid aside for truer theories and better doctrines, so that the productions of later times possess a value that the old writers do not have.

The material in the works of the authors is arranged according to certain nosological forms. Though often embodying incongruous things, they have still some kind of order, according to which the medical facts are assorted and labelled. Inasmuch as the student cannot re-arrange what he does not understand, here much of his life must be spent. So, also, to the student of riper years, this same store of medical facts is the pabulum to which he must turn to repair the waste that time makes with his memory, or to open the mind to the understanding of subjects not before investigated.

In addition to the works of those who have passed away, we have those of our contemporaries; and, through periodical and quarterly issue, and the lectures and labors of teachers, something of the living thoughts of the men of our own time. And every man has his own individual labor and experience, — his struggles, triumphs, and failures, all burned or pressed into his mind, as lasting and ever-present helps, or as significant and faithful warnings.

By the general judgment of cultivated minds, many statements of the medical authors of the earlier centuries

in the history of medicine are now pronounced to be false. As we retrace the history of the past, we come upon the time when the stump of an amputated limb was dipped in boiling pitch to stanch the flow of blood. When the ligature was applied to the cut blood-vessels, the innovation met a most stout resistance, opposing the supposed temerity of risking one's life upon a single thread. And, if we follow the returning path, we shall find the way strown with like mementos of errors left behind. In fact, a close examination shows, that there have been periods of improvement, steps that mark the disappearance of old errors and the establishment of new truths.

For such reasons, the "time honored" in medicine is that which is the most crude, ill-digested, and false; and the more recent productions contain the most true and reliable material for our use. Each addition of better theories has been so much help to guide medical observers in right paths. Each new and true doctrine that has come to the hand of the profession discloses old errors and falsities, and the paths to avoid them. They who cultivated the medical field by false theories gathered some wheat mixed with vast quantities of chaff. During past centuries, many of the doctrines held by the schools were false; and hence it is, that most of their labor is, comparatively, of little value to us. Further proof of this is found in the fact, that the most useful studies of the medical man are among the authors of the last hundred years, while research hardly goes back to the works prior to that time, except to gather the material for a history of the art, or to study its history among that material itself. The text-books of our schools are from

the men of the present century, or the last half of the last century; and those books of older date are not commended as containing the most useful food for the student's mind.

These facts show us, that the methods of medical observation of the present time have a progressive face, ever looking onward and upward for greater perfection and more satisfactory fruit. And it is a hopeful indication, that the medicine of the future will progress beyond the medicine of to-day to a degree far exceeding the advancement of to-day beyond that of Paracelsus.

The improvement which has marked the advancement of medical science has two noticeable features: —

1. The accumulation of new material to the store of facts; and —

2. The re-arrangement of the old material more in accordance with the intrinsic relations of the facts themselves.

Under the first head, we find that large and valuable additions are constantly being made to our knowledge. Many diseases, supposed to be new, may not be so; but old diseases under new names, and more fully described. There can be little doubt that diseases, like races in the animal kingdom, sometimes die out; or that, in the progress of events, new types and forms come upon the stage to play their part in human destruction. Diphtheria seems to be an example of this kind; and, though there may be discussion as to whether this is a new disease, or a better description of an old one, still the fulness of our present knowledge places it in the light of a new discovery. Although the number of new and

grave diseases which have been brought to the notice of the profession within the past few years is small, yet there has been a constant increase in our knowledge of those of less magnitude, and especially of peculiar forms of organic lesion. If we take the derangement of almost any portion of the human body, and go into a careful investigation of the different diseases peculiar to it, no very long time will elapse before we shall discover forms of disease nowhere described by medical writers. Almost any of the recent monographs on the liver, the lungs, the heart, the brain, or other organ, will show this to be true.

The great amount of knowledge that can be gained by the careful study of any one of the severe common diseases almost places it in a new light before the mind. When we consider that Laroche has written, on yellow-fever, a monograph of fourteen hundred octavo pages, and left the subject with abundant room for the working of others, it will be seen, that the knowledge yet to be gained of diseases, now somewhat understood, is much more than the knowledge we already have of them.

But the discovery of new facts, and the welding together of old ones by their aid, so as to show the relation and dependence of the whole, is a process by which old and scattered material, with the help of the new, becomes a new structure. The frequent discovery by pathologists of small sacks or cysts (*cysticercus cellulosæ*) in various parts of the human body, as the liver, brain, eye, kidneys, &c., containing together with serum a rudimentary form of animal life, was a puzzle to them for many centuries. It was also known that man was sometimes in-

fested with various kinds of entozoa, among which was the *tænia solium*. This subject has received much attention, and Küchenmeister shows us that each one of these cysts contains a tape-worm in a rudimentary form. If the flesh of an animal containing these cysts is eaten, and one of them enters the stomach undestroyed by cooking, the head and neck (scolex) of the young tænia, which projects in an inverted fashion into the interior, is digested or broken away. The head, being liberated, everts itself through its hollow neck; and, by means of four suckers and a double circle of hooks with which it is armed, it attaches itself to the mucous membrane of the intestines, and, firmly adhering, commences its growth. Segments or joints begin to be developed from the neck, and the first formed joints are always pushed farther and farther downwards by those more recently formed. Thus the joints farthest from the head are the most mature; and, when they are ripe, freighted with thousands of very minute eggs, they break off, and are expelled from the body. Upon finding a lodgment on grass or fruit, or on falling into water, they burst; and the eggs, dispersed through the water, may be eaten or drunk by animals, especially by swine. In the stomach of these animals, the egg-shell gives way, and the embryo or minute globular vesicle, armed with six microscopic hooklets, makes its escape. By means of these hooklets, it seems to penetrate the tissue of the intestines, and either actively works its way, or is passively conveyed by the circulation to its final resting-place in the muscular tissue. When many of these eggs are eaten by a hog, and the vesicles proceed as just stated, its flesh appears as though it

were thickly filled with hailstones, and is known as measly pork. Each one of these lumps is capable of growing into a cyst, and contains the rudimentary tape-worm, incapable of further development or change during the life of the animal in which it is imbedded; but, on the death of the animal, it may go the round of metamorphosis just described.

To prove that the *tænia solium* is developed from the *cysticercus cellulosæ*, Küchenmeister performed a crucial experiment on a criminal condemned to death: he administered, during three days of his life, seventy-five *cysticerci*. On dissection, forty-eight hours after execution, he found ten young *tæniæ* in the intestines, six of which were destitute of their hooks; but the remaining four were attached by them to the mucous membrane.

To prove that the *cysticercus cellulosæ* is produced from the egg of the *tænia solium*, some pigs were fed with segments of tape-worm, and subsequently killed. The flesh was found filled with the *cysticerci*, in different stages of development, from the first commencement to the perfect formation, in proportion to the amount eaten and the time which had elapsed; while a pig of the same litter, not so fed, was entirely free from this formation.* Thus from experiments, simple in themselves, but direct and conclusive, scattered and hitherto inexplicable phenomena were brought into connected relations; and the riddle was solved.

Beside this striking illustration of the complete elucidation of a previously obscure subject, there are many

* See British Journal of Homœopathy, vol. xvi. page 81. Also Küchenmeister's Manual of Animal and Vegetable Parasites.

others that would illustrate this point; and still others which only partially serve to do this, because we lack some of the connections of the facts; and, lastly, there are a large number of facts not yet understood or classified. Of the first, the relation between the *acarus scabiei* and the itch is a well-marked example. So the direct relation between apoplexy and the thrombus that occludes a small artery, thus cutting off the nourishment from a small portion of the brain, causing it to soften and become disorganized, and into which the blood is injected from the bursting of a neighboring blood-vessel, may be taken as an additional illustration.

The relation between lenticular cataract and diabetes mellitus, and also the connection of a saccharine condition of the blood with amaurosis, have not yet been so established in the different steps as to be more than presumptive truths. But the wide field that opens beyond, containing the vast number of facts which as yet have no intelligent interpretation, shows that much remains to be done. Cancer is a most fearful example of this kind. Through all the ages, cancer has been known as a fact; but how it is produced no one has yet been able to tell, and its cure is as much beyond man's reach as a true knowledge of it is beyond his understanding. Tubercle is another example of a medical fact that is known most intimately in its course and termination, but whose remote as well as immediate cause, and also its cure, are still unknown.

Similar statements might be made with regard to our ignorance of the cause and successive steps in the production of, or ability to cure, a large number of diseases.

An analysis of certain phenomena, before classified together, has occasionally shown, that what is often described as one disease was made up of elements having general symptoms common to several different diseases. Thus facts, already the common property of the profession, have, from time to time, had more true assignment of place, separating and re-arranging, according to the best knowledge of the time. Each year witnesses the bursting of some bundle of phenomena, whose separated elements are thenceforth to walk abroad in the arena of the mind in their own distinctness of individuality. The limit to this process no one can now foresee. Thus the various phenomena formerly denominated typhus or typhoid fever have now come to be separated. A portion of the symptoms formerly so classified are now known to be produced by certain diseases of the brain. Another portion are arranged under the head of pyæmia, or the poisoning of the blood by the absorption of pus, or other product of disease. The liver sometimes fails to separate certain waste matters from the blood; and the blood, in its journey through the system, carries the noxious matter to remotest parts, producing a series of phenomena closely resembling those just mentioned. A saccharine condition of the blood, in an acute form, produces similar symptoms. There can be little doubt, that other organic changes or faults may produce symptoms of a like nature, especially derangements of the excretory organs of the body, of which the liver and kidneys are the most important.

When other derangements, now studied as typhus, are fully investigated, and placed in their proper dis-

tinct classification, each such separation becomes not only a case of correct observation in medicine, but is itself a help to further advancement in the same direction. After all the cases that possess a marked distinctness have been separated, there would still be left the peculiar gastric and intestinal catarrh, the progressive stages of which mark the simple, uncomplicated development of the typhus or typhoid fever; and this disease by itself has abundant claim on our study and labor, ere it shall be wholly amenable to medical efforts.

Through the whole range of disease, the same separating process goes on. A close and individual study of those affections of the internal organs, that have always been enveloped in some obscurity, has opened distinctions where only a mass of disease was seen before. Within the life of three generations, the entire system of the physical examinations of the organs of the chest, of the stomach and abdomen, of the generative and urinary organs, by physical signs in the living body, has been made. By rules already established, and made applicable to the different parts of the body, their pathological condition is often determined with a great degree of certainty before the anatomist has done his office. By such examination, and the disclosure of the particular organ and tissue that is affected, the exact nature of the disease is laid open to the mind. What was formerly classified as consumption is now separated into several affections of the organs of the chest. Though each of these distinct affections is understood and recognized, consumption is still to be met with as before, the "opprobrium medicorum." Nevertheless, until con-

sumption can be ranked among curable diseases, there is much gain to the race in rescuing those who seem to have consumption, but have not, from the doom their former classification pronounced upon them.

The division which has taken place in the disease formerly called dyspepsia may be considered quite illustrative of this point. The time was when almost all the long-standing and obstinate diseases of the stomach and bowels were studied and treated under the name of dyspepsia. This big bundle of ailments got the respects of the doctor in the gross. In fact, it was the most common custom for the M.D.s to load and fire off the full weight of the college wisdom at the name itself, leaving the poor victim with his acidity, cardialgia, or colic, wholly uncured.

For a generalization of still more undetermined ailments, the term scrofula has served its day. In the language of a medical writer to his fellow-doctors, it was made a sort of big bag, into which were pitched all the obscure and endless ailments that the faculty could neither understand nor cure. It is to be hoped, that many of these diseased conditions are, or at some future time will be, understood, arranged according to their real qualities, and cured, to the credit of the profession and the comfort of the race.

The result of this process of analysis and separation has been in all such cases, that the extraneous matter which has been thrown off has left the unencumbered disease standing in clearer outline, easier to be understood, and all the more likely to be mastered. This, as well as the bringing together of apparently dissimilar

phenomena, and pointing out their common origin and relation, has helped to reconcile seeming contradictions, and to lead on to greater improvements of the science.

The gathering of new facts, and the careful observation of those already known so as to establish the relation that belongs to each respectively, is among the highest attainments of a good observer. Many facts with regard to electricity were known to the world before the time of Franklin and his contemporaries. Franklin, in the Divine Providence, was led to gather them in his mind; and then to observe, and by experiment learn, new facts, which served as links to establish the relation, and mark the unity, of the whole phenomena. So too, no doubt, such facts as Jenner observed, and which were made by him to show the connection between grease in the horse and the small-pox, had been seen for centuries; but none before had been able to bring them into their true relations, and evolve their use. So the method of the action of medicine in the cure of disease had been observed as isolated facts for a long period before the time of Hahnemann; but it remained for him to gather up the fragments, scattered through the record, and, like Franklin, to forge the links that formed the chain into a priceless whole. This was one of the grandest examples of correct observation in medicine that the world has seen. It involved the gathering of old facts for their proper classification, and the observation of new ones direct from the hand of nature.

The parallelism between Franklin and Hahnemann as correct observers, and as to the treatment they received at the hands of the men of their time, is somewhat remark-

ible. Franklin published his facts and experiments to the world, showing that it was the same fluid evolved by the electrical machine, and by the clouds as lightning. Learned societies wrote volumes to show that Franklin was wrong. His theories were reasoned upon: mathematics were brought to show that his facts and theories were not true. The only reply Franklin would give, was, "Let them repeat my experiments." So Hahnemann gave to the world his facts and experiments with regard to the law of cure, *similia similibus curantur*. The learned societies go on to this day reasoning about Hahnemann's statement, and showing by mathematical demonstration that his facts and conclusions are wrong, giving an example of a method of observation not worthy of imitation.

How could the facts given by Franklin be measured or verified, except by the repetition of the only experiments that could have any bearing on the question? And how can the facts dependent upon the truth of the homœopathic law be determined, except by experiments competent to settle such questions? What amount of reasoning could have answered the question as to the prophylactic power against small-pox of the smallest part of a drop of matter taken from a cow with a given disease? Volumes could be written against the probability of it. The weight of the matter as against the weight of the man would tax the mathematicians, and the difference would be so much that the thing would be shown to be absurd. And then, again, a child might swallow many times as much, and not die. Under like rules, in another way, Hahnemann's great

discovery is attempted to be brought. His facts are met by fancies, and his deductions by reasonings upon other subjects wholly inapplicable to the question in hand. The result of doing for Hahnemann what Franklin invited his contemporaries to do for him, in repeating his experiments, is presented you to-day in the life of the thousands of homœopathic physicians scattered over the world. Each one of them has, more or less perfectly, measured the facts and deductions given by Hahnemann with the only measure that can come near the question, and has judged from the only basis that can lead to just conclusions. Each one stands before the world, having many times repeated the experiments directed by Hahnemann, and witnessed their verification. To each one, the conviction of the truth of the homœopathic law grows stronger year by year. Each one knows also, that the application of the law is not always well accomplished; and, when it is not, it must fail of its good fruit. But, of this, more further on.

How can the principles already set forth in this address be made useful to us in the practice of medicine according to the homœopathic law? Dr. Scott, in a Prize Essay awarded by the Parisian Homœopathic Society, in 1848, announces the doctrine that the homœopathic law is a law of cure, and not a law of disease; and hence that its application is in no way influenced by the pathological theories of any succeeding time. This idea, clearly stated by Hahnemann, receives a masterly treatment at the hand of Dr. Scott; and the doctrine seems to have passed into a fixed form in the mind of the homœopathic

world. The confirmations of it are strong, as the pointing out, by Hahnemann, the remedies for the treatment of typhus fever, epidemic among the opposing armies of his day, as well as the treatment of Asiatic cholera; and, in both these fearful diseases, the successful course was marked out without seeing a single case.

Of course, the pathology was only studied mentally: no post mortem had given its light to him. This is fully admitted, as also that Hahnemann had a most marvellous success in his own practice: still there is another side to the question. All minds do not resolve the mass of symptoms presented in disease into their original elements, and recombine them in their natural order with the rapidity so easy to Hahnemann. And he was not always successful in this work; for he sometimes treated cases without success, that were easily cured by other methods. There are many men among us, who possess the power of such rapid analysis and understanding of cases of disease, that they seem to be hardly conscious of the steps in the process by which their conclusions are reached. Such men sometimes talk of symptoms, much after the fashion set forth by Dr. Scott; but the less gifted plodders admire more than they follow. But these men go swimmingly on only so far as their powers extend. The incurable diseases are still incurable to them as to us below them.

That Hahnemann made a mental analysis of the phenomena presented in each case of disease, so far as he could, we may be sure from his own writings. He tells us to "select a remedy that presents the most accurate picture of the disease;" and again, that "the remedy should

correspond to the most important symptoms of the disease." How can we form an accurate picture of a disease in the mind, while we have no knowledge of the relation of the different phenomena, as to which is cause and which effect? And, again, disease is not always a unit, but may have more than one focus: there may be more than one point of departure from health. Thus one may have pulmonary consumption and contract small-pox, or a person with cancer may have Asiatic cholera: in fact, there are many diseases to which man is liable that are not affected by the presence of other disease in the system at the same time. In such case, no correct picture of the disease can be formed, without separating, in the mind, those symptoms that are proper to the disease from those that are accidental to it. To do this, a correct understanding of what belongs to each is necessary. Such an understanding is reached only through a good knowledge of the history of each disease and its accidents. Those diseases that are not understood can be approached, but not mastered.

A correct theory with regard to any disease puts the phenomena of the disease before the mind in their natural order, so that each symptom finds its proper place; one as cause, others as successive steps, and others as the legitimate fruit of all which has preceded. So also in the presentation of any case to the mind that does not easily find a nosological arrangement: if the proper relations of the symptoms can be understood, the value of each will be known, and each assigned its place in the selection of the remedy. In no other way is there any certainty that accidental will not take the place of

essential things, or that ailments from long-standing disease will not be mixed with the symptoms of an acute affection. But by such an understanding of each diseased action, both as to its external symptoms and its essential nature, each symptom is weighed in the balance of the mind, and receives that attention which its importance demands.

A successful prosecution of correct observation in medicine leads us, then, to the cultivation and acquisition of accurate knowledge concerning the history of all diseases which will bear a nosological arrangement, in order that our minds may be stored with such knowledge as will enable us to meet and minister to all the forms that claim our offices. And when such knowledge is attained, in some good measure, it requires of us also to approach each case of diseased action reverently, that its interior workings may open to our minds, and that thus we may be able to analyze the case by itself, putting each part mentally in its proper place, and making up an equation that belongs to that case alone. Thus will the spell of names be broken. The nosological arrangement will be used as a means to conduct the mind to its work, and bring the material for the occasion within the working grasp of the mind; and also as suggestive of the things common and proper to different kinds and forms of disease of a similar nature: but here it will leave the mind to work its way in the analysis and construction required. But, if the cause is taken for the effect, or the mind rests with the name, taking it for granted that all the things that the name requires are in the case to which it can be applied, and then a medicine is given only because it

has been known to cure a disease of the same name, we shall fall away from all observation but the most crude and ill-digested, and may come, from failure in practice, to denounce a law that we are too weak or too unfaithful to use aright.

But this part of our subject is of so much importance that a few illustrations will be ventured upon. It is told of Hahnemann, that a man presented himself to be cured of sycotic warts. Hahnemann talked with the patient, and gave him some dry powders. The patient was cured in a short time, and an observing student inquired of Hahnemann for the remedy: he told him the symptoms, and referred him to the materia medica to find it for himself. The student worked faithfully, but failed, and at last purloined the secret from Hahnemann's record, when he went to him to know how Chamomilla could cure sycotic warts: to which Hahnemann replied, "Do you see those general symptoms? no other remedy but Chamomilla produces them. How could you give any thing else?"

A man of later times relates that he cured a skin-disease with a minute dose of Lycopodium. The Lycopodium was given because it corresponded with the general symptoms. A case of eczema that resisted a long and careful course of treatment was cured, very rapidly, with a few doses of Apis mellifica given to remove an intervening dropsy. I have known most obstinate forms of eczema cured with Phosphorus, when the correspondence between the symptoms produced by Phosphorus on the skin and the skin-disease was not accurate; but this form of skin-disease, and the one produced by

Phosphorus, both agreed in being worse in cold, but better or well in warm weather. So, also, I have seen violent neuralgia of the face, arising from derangement of the stomach, repeatedly cured, in the same patient, with Antimonium crudum, although the patient at the time had no sign of trouble of the stomach in any way. A true understanding of the case came from a careful statement by the patient of the preceding troubles, from which it was seen that the stomach was the seat of disease, though not then making any expression of it, except through the neuralgia.

A little reflection upon these not very wonderful cases will lead to the conclusion, that in each of them the cure was accomplished by the exhibition of a medical power of the exact measure of the diseased action. In the first case the sycosis was only a symptom thrown out from a general derangement of the system, and Chamomilla cured the general derangement. In what that consisted, the record does not show. The same may be said of the second case; but here various organic derangements suggest themselves as forming a part of the general group. The third case unfolds itself more fully by disclosing a general derangement in which disease of the kidneys was a most important element. At first the eczema was kept up by certain uric acid salts, which were thrown upon the skin, instead of their usual elimination by the kidneys. A further extension of the kidney disease produced the dropsy, which first brought the kidney affection to notice, and determined the selection of the right remedy. The fourth case would have a similar interpretation with a slight difference. Cold, on some persons,

without impairing the general activity, produces a derangement of the kidneys, by which a minute portion of waste matter of a peculiar kind would be retained in the system, which, on being determined to the skin, may produce eczema. Phosphorus cured, because it corresponded to the various steps, stages, and degrees of the process. The neuralgia and stomach trouble needs little comment, except to say, that it illustrates a large class of cases in which the real seat of the disease is at a wide range from its expression; and also the principle that the originating point should in all cases be most diligently sought, as of most vital importance to be understood, not only with serious and malignant diseases, but also with more simple affections.

But, to illustrate in a general way, we will take scarlatina, cured by Hahnemann with Belladonna, and suppose the elements that entered into it could be represented by the letters A, B, C, and D. Inquiry into a case that presents for consideration to-day may show that it has the elements A, B, C, and D; and also another added, not common to the comparing standard, debility, represented by E., and to which Belladonna did not correspond. A careful investigation might show, that the demands of the new combination of symptoms would be met by Arsenicum, which had the new element, as well as, in a good measure, the old combination. So, in other cases, any extent of variation would be measured and provided for; furthermore, any case may have certain elements to-day that may be met with an appropriate power, but to-morrow other elements may be added, or some taken away, in each of which cases, each day must have

its proper selection of remedy, or else it is the old work of the routinist, applying a remedy of one name to a disease of another name, without a careful investigation of the nature of either.

This use of the homœopathic law is both intelligent and accurate. It is thus that each case comes to be treated by itself, yet it has the converging influence of the light from the past resting upon it, while all the truths of the present are doing their best offices for the work in hand.

The science of medicine, in such a view, is a subject of very great magnitude. Man contains within himself elements drawn from all the kingdoms of nature. All the sciences go out from man, and return to him. All minister to his use, as all in some way contribute to his physical well-being. Each of the various substances that enter into the human body, when without the body, have their peculiar science and classification. A correct understanding of man, physically, leads to an acquisition of a good measure of knowledge of all these sciences.

Man is first to be studied in his normal state. All his physical anatomy is to be exhibited to the eye of the body, and all the vital operations of each and every part are to be laid open to the eye of the mind. This, in its fulness, is man in health. And, as opposed to its manifold harmonies, we have each and all its parts acting in discordant and jarring ways; the story of all which is found (as far as written) in the history of disease. The breadth of this history has already been hinted at; and we may add, that a well-digested understanding of it demands some knowledge of all the sciences, and that

even with such collateral helps disease will still present such an amount of matter to be mastered as may well stagger the stoutest courage. Under the pressure of such feelings, many men divide off their work, and confine themselves to the investigation of some single branch of the science, or to the understanding of some single disease.

But notwithstanding the whole domain of science underlies that of medicine, sustaining and nurturing it; and the vastness of the range of thought, to which this view invites the mind, makes the science of medicine seem as insurmountable as the highest mountain tops, and often as rugged and pathless, — yet patient toil has discovered an opening pathway, or planted pilgrim resting-places well up the craggy sides.

The best knowledge of medicine, the truest theories of disease that our age affords, are but idle tools to the mind till brought into use in the cure of disease. The practical result always seems easy, when only the clear truths stand before us; but, when brought down to their application, difficulties often stand in the way of success. We do not always get a correct statement of the facts that belong to the case in hand: some misjudged notion leads the patient and friends to mistake the case, giving symptoms that do not belong to it, or withholding important facts for some supposed good end; and thus the physician is misled by others. Or, again, the fault is with the physician, who approaches the case with some favorite theory in his mind, and, in hunting for material to confirm and strengthen it, collects his facts and arranges them according to his peculiar wishes in-

stead of according to their natural order, and thus misleads himself. Sometimes observations are taken from some angular points, or from a wrong position with relation to the facts: so a false picture is taken; and all will bear me witness of the difficulty of throwing off a wrong impression, or ridding the mind of a false picture of a case of disease, whether coming from any of these, or from other causes.

We sometimes fail because we cannot command necessary conditions; and, again, because, after the disease is rightly observed and understood, the right remedy lies hidden in the bosom of the earth, or blooming in some far-off wilderness.

But, with all these deductions, the progress of our school of medicine is steadily on, year by year winning its way to the favor of the people by its practical good fruit.

Within the homœopathic ranks are several divisions or separate schools, who approach the law of cure from different directions, and operate it in different ways. One division looks to Hahnemann, and attempts to distil from him and his Organon all the medical wisdom that the world needs. Others take the law of cure to be true, but attempt to tax all collateral and subsidiary helps, turning them towards the law of cure, that, by enlarging and deepening its foundations, and building a symmetrical and normal structure upon it, the law may gradually assert its conquering march over all the field of disease. To the same end, other sections are working, but in another way. Theirs it is to command the power to establish the similimum, under the law, in each case in hand,

supposing that its broad mantle is already unfolded to the widest demands of all human want. The end with both is the same; namely, the more rapid and sure cure of disease. To this common end may we all aim, leaving each free to pursue the path that seems good to him, only hoping that each will contribute his part to Correct Observation in Medicine!

Dr. H. Smith,
23
with regards of H.B.C.

Clinical Homœopathy.

THE

ANNUAL ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS

HOMŒOPATHIC MEDICAL SOCIETY,

APRIL 12, 1865.

HENRY B. CLARKE, M.D.,

OF NEW BEDFORD.

Reprinted from the Society's Publications.

CAMBRIDGE:
PRESS OF JOHN WILSON AND SON.
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ADDRESS.

In this hour of exultation and rejoicing for the great victory which foretells the triumph of republican civilization over the slaveholding barbarism which has so long disgraced our country, I do not expect to secure for the suggestions which I offer you the attention which, in more quiet times, they might receive. Yet we may fitly join to our thanksgiving as citizens a thought of our responsibilities as physicians. The noble men, to whose devotion and valor we are indebted for this great success, will soon return to their homes amongst us. Many of these are suffering from wounds and disease; or, the victims of rebel malignity, have starved and sickened in a captivity more horrible than any that history can exhibit. All of them will demand of the physician in whom he confides the most conscientious treatment, and many of them the utmost resources of his art. Let such considerations serve to renew our devotion to the duties of our profession; and let us realize that these duties lie not alone in ministering to the sick, but also in using all our efforts towards

the advancement of medicine. That physician who labors most earnestly to advance his calling will be most successful in commanding its best resources.

In looking backward upon medical history, there are two names that stand out above all others in the vast influence they have had in establishing practical rules in the art of medicine: their names are Hippocrates and Hahnemann. The universal respect and admiration bestowed upon the first is less because of his claim to be considered the "Father of Medicine," than for his great merits as an observer, the candor with which he recorded his experience, and his devotion to the art. As he made no attempt to construct systems, he had no motive to press facts out of their true relations. His works have thus preserved a perennial interest and authority through all the vicissitudes of medical history; and his character stands as an example of the highest professional excellence.

It is the labor of Hippocrates and others, who, like him, have been content to serve patiently and industriously at the drudgery of preserving clinical records, that has made therapeutic science possible. The brilliant array of famous speculators in medical philosophy, who sparkled through the ages from Hippocrates to Hahnemann, doubtless had a purpose in the economy of things; but the aid they have given to practical medicine is hardly appreciable.

If we compare the character of Hahnemann with that of Hippocrates, we shall find that they had the same untiring industry, sincerity of purpose, reverence for truth, and sagacity in discriminating between the

real and false facts of medicine, together with a remarkable intuitive perception of the significance of these facts. Hahnemann comprehended, by the force of his genius, the radical defect which had vitiated all previous medical speculations; and, anticipating the conclusions of philosophy by half a century, he defined the "limits of the knowable" for medical science, and the "relativity" of that knowledge, as Herbert Spencer is now doing for science in general. He saw that an attempt to fathom the nature of forces was fruitless, whether of life on the one hand, or of the toxic influences which cause its perturbations on the other. Accordingly he sought the solution of the therapeutic problem in the law that determines the relation between the phenomena of medicinal influence and those of disease. The result of these investigations was the discovery of the homœopathic law, the consequences of which are familiar to you all. It has almost revolutionized medical practice, and is destined to mark the most important epoch in the history of medical science since the days of Hippocrates.

Now, whatever doubts may be entertained respecting the validity of the law, *Similia similibus curantur*, the merit of having conceived the true method for the establishment of a scientific therapeia must be conceded to Hahnemann. His statement of the problem is exact, and must be accepted by every logical mind. Its solution can only be determined by experience. It is simply a question of facts. While we who accept the homœopathic formula have decided this question for ourselves, and upon this point have become separated from the

general body of the profession, yet we must admit that the extraordinary results that have followed the announcement and application of the homœopathic law are not wholly due to its positive influence in the treatment of disease; and we also know that the practical difficulties attending its application are so numerous, that a tolerable approximation to its requirements is the best result which at present we can hope to attain.

It would indeed have been better for the real progress of Homœopathy, if, from the beginning, there had been a freer recognition of its practical imperfections. Then, perchance, some of the energy spent in rejoicing over its triumphs, and in proclaiming its future glory, would have been applied to the more needful work of substantiating the one and hastening the other. Still it is not strange that too much should have been assumed for Homœopathy in the enthusiasm which followed its first successes; for the apparent value of those successes, great as they really proved, were heightened far above their actual value, by contrast with the dreadful results of the Allopathy of that day. The time, however, is fast approaching when such easy victory will no longer be possible. With the advancing influence of the expectant policy of the old school, we shall have to show the positive advantage of Homœopathy over unaided nature. We have seen, by fifty years' experience, that general statistical results, though valuable for general purposes, have but little weight in carrying conviction of the truth of the law of cure. Almost every convert to Homœopathy, lay or professional, yields his

doubts only to evidence of the most direct and circumstantial character. It behooves us, therefore, to render this testimony ample and conclusive, as by this means we can extend our knowledge of the homœopathic use of remedies; and thus, in the direct and daily line of duty at the bedside of our patients, assist in building up a science of medicine that shall answer for practical needs. To this duty of recording and accumulating clinical cases, I ask your attention.

I am aware that the use of clinical observations, as aids to homœopathic therapeutics, was condemned by Hahnemann, and has been held in discredit by most writers of our school; and, theoretically, this is the correct view. In theoretical Homœopathy it is assumed, that, when a medicine is administered to a patient, its *ensemble* of pathogenetic symptoms correspond with those of the patient. If this were actually so, — the truth of the homœopathic law being conceded, and the proper dose administered, — there would be no room or need for clinical medicine as a therapeutic study; for it could only furnish a record of cases cured and cases incurable, and would thus have only a pathological bearing. In practice, unfortunately, the selection of a medicine truly homœopathic to a given morbid condition is frequently a matter of great difficulty; and, if the medicine be well selected, it may fail because it is not administered in the proper dose. Furthermore, while the abstract proposition is true, that the curative action of a medicine must be the equivalent of its pathogenetic effect, yet practically the curative action may unfold relations between a remedy and certain

morbid conditions which are beyond the reach of pathogenesis. For instance, it can hardly be expected that any proving should be pushed to the extent of determining a dyscrasia, or constitutional alteration of health; yet this is frequently a concomitant condition so important as to be essential to a correct prescription. It is hardly probable that the peculiar efficacy of iron in chlorosis would have appeared from its pathogenesis alone; and in this case, as in many others, valuable knowledge of the generic relations of medicines has been acquired from the clinical experience of the old school. Now, with large numbers of clinical observations, we may not only extend this kind of knowledge, but an analysis would undoubtedly disclose many specific and characteristic indications of the highest importance.

In an article entitled "Ipecacuanha, a Pharmacological Study," by Dr. Hughes, in the "British Journal of Homœopathy" for January, 1865, there is reference to the reputation of ipecacuanha in dysentery, and the objection of Hahnemann to consider it a remedy in that disease, "since its pathogenetic action is limited to the production of simple diarrhœa." Dr. Hughes remarks, "It is impossible to suppose that the *radix anti-dysenterica* has obtained its reputation on no grounds whatever; while its mode of action, when curative, can hardly be chemical or physical, or other than dynamic." In the same article, Dr. Hughes speaks of the power of ipecac over hemorrhage as follows: "It is a very curious, but undoubted fact, that, in intestinal hemorrhage, I have hardly ever known it to fail; and in hæmoptysis, hæmatemesis, and menorrhagia, it holds a high rank as a

remedy." He concludes by saying, that he knows nothing in the pathogenesis which shows it to be homœopathic to these maladies. The object of the article from which I have quoted is to show, that, "when we know that a definite morbid condition has been over and over again removed by a drug incapable of exerting any mechanical or chemical influence upon it, we are justified in inferring that the drug acts, by special affinity, upon the parts involved in the disease, and in a similar manner;" and he believes this to be the way in which conclusions may be so drawn, *ex usu in morbis*, as to claim for themselves a place in a pure Materia Medica. While there may be a doubt as to the propriety of giving such observations a place in the Materia Medica, there can be none at all as to their having some place where they may be made available in practice.

Now, what seems to me needful and feasible is an attempt, by systematic co-operative effort, to utilize the clinical experience which every practitioner necessarily acquires, and which, in his own hands, becomes so invaluable, to the end that a body of practical observations shall be constantly accumulating, which, while it may incidentally advance our knowledge of etiology and pathology, shall mainly serve to complement and confirm the teachings of the Materia Medica, contribute to the settlement of the question of the dose, and thus commend our therapeutic doctrine to the regard of the scientific world.

In thus giving etiology and pathology a secondary place as objects of investigation in our clinical studies,

I do not design to undervalue their importance. Our interest in these branches of medical knowledge is identical with that of the great body of practitioners, and we should neglect no opportunity of adding thereto; but we cannot expect our labors in this direction to rank in value with those of the dominant school, who have the advantages of public institutions and the patronage of the State.

In regard to therapeutics, however, the case stands wholly different. Herein we alone, freed from the false theories and pernicious doctrines of the ancient schools, and acting in accordance with the law *similia*, have a standard of comparison with which to judge of the relations of medicines to diseases. With this vantage-ground, we may fairly consider therapeutic science our own special domain; and notwithstanding we are wrongfully debarred from the opportunities which public institutions offer for its enlargement, yet, by energetic labor, we can and ought to extend its boundaries so rapidly, as to compel the attention and respect of the profession.

In order, however, to render this work effective, there should be a clear apprehension of what is required for our purpose.

A clinical observation may have value for one or all of the following reasons: —

1st, Etiological; in advancing a knowledge of the causes of disease.

2d, Pathological; in contributing to the knowledge of the history and course of a disease.

3d, Therapeutic; in adding to the knowledge of the means of curing a disease.

4th, Statistical; in determining results concerning the course and treatment of a disease.

For any purpose save that of therapeutics, Homœopathy has no requirements in a clinical observation, which are not common to medicine in general. In therapeutics, however, there are certain considerations, which demand our careful attention.

In Allopathy, diseases are looked upon as entities; and attempts are either made to find specifics therefor, or "medical principles" are invoked and attempts made to remove pathological states by the induction of an artificially physiological one.

In Allopathy, therefore, clinical observation is devoted either to the discovery of specifics or to the study of changes following certain physiological impressions, cathartic, counter-irritant, &c. The history of allopathic therapeutics is a record of the failure of this method to do more than to establish a few general relations between certain forms of disease and classes of medicines.

In Homœopathy we have discarded the notion of considering diseases as entities, and the crude speculations as to the *modus operandi* of curative agents. We rely upon the homœopathic law, and our observation is directed solely to the development of the homœopathic relations of our remedies. Thus every clinical success serves to fix the *status* of a drug in the Materia Medica, and to determine the best mode for its administration.

In the application of this idea to clinical study, we must bear in mind that the question is solely one of relation between morbid phenomena and drug phenom-

ena. Allopathic experience has contributed, and still contributes, incidentally though unwittingly, to our purpose, in exhibiting certain generic relations; but it should be our aim to render this knowledge more precise. We should endeavor to note the specific and, as far as possible, the individual conditions under which drugs show their curative power.

In order to do this, we have to bring our observation to bear upon the elementary parts of disease; namely, groups of symptoms, or single symptoms. For as the value of a clinical observation will not depend upon a wonderful cure of a case, or number of cases, of a particular disease, or the fact that a case be cured at all; its value will lie in the clearness with which the symptom, or group of symptoms, relieved or cured by a given medicine, are recorded. Such a record should embrace the general *status* of the patient, and the surrounding influences, hygienic, meteorological, &c., so far as practicable; and particularly the circumstances affecting the symptoms noted, such as those of relief or aggravation, time and manner of occurrence, &c., &c. Of course the exact preparation, dose, and mode of administration of the medicine used, should be stated. In thus observing the influence of a medicine in its details, we would gradually secure a faithful portraiture of its character as a therapeutic agent; and it would become only a question of time and labor to demonstrate beyond all cavil the truthfulness of our doctrine.

Gentlemen of the Society, we number one hundred members: we have an excellent organization, and one well fitted for this work. Suppose that, within the

coming year, there be offered by each of us, to the Committee on Clinical Medicine, records of ten cases, in which decided curative action was perceived following the use of a medicine. This would give us one thousand cases for the first instalment. The accumulations of a few years at the same rate, properly digested and arranged by the Committee, would yield deductions of inestimable value to therapeutic science.

The medical tendency of the times is to empiricism and scepticism. Take up any recent publication of the old school, and you will find in the clinical reports, that what are known as sound medical principles occupy a wholly secondary position as compared with empirical data. The remedial powers of drugs are freely questioned by practitioners of the highest standing.

The truth is, that, under the teachings of modern philosophy and science, and the discipline furnished by the practical results of Homœopathy, the doctrines and practices of the long dominant "rationalism" have gradually faded into "expectancy." The noble army of confessors and saints of the heroic practice is demoralized by a multitude of doubts. One party has doubts of the curative action of medicine at all; another doubts the practicability of deducing any law of cure; some, like Professor Bennett, of Edinburgh, are waiting and watching for the advent of the Newton or Lavoisier of therapeutics, who shall announce the primitive fact thereof, which shall be to medicine what the doctrine of gravitation is to physics, and the doctrine of equivalents to chemistry. We who meet here to-day believe that the "primitive fact" is in our possession, — that we

have the *method* for its determination; but the demonstration of the "fact" itself is clinical success.

Nothing but patient and intelligent labor in this field can secure for Homœopathy and its representatives their proper scientific recognition.

The high position we now hold in the public esteem has been partially gained by our exposure of the worthlessness of the old methods. It may be triumphantly advanced over all opposition, when we shall summon the overwhelming testimony which the clinical experience of a few years is capable of affording.

Dr Bradbury
with respects of
24

The Homœopathic Idea in Therapeutics.

ANNUAL ADDRESS

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF HOMŒOPATHY,

AT ITS

TWENTY-FIRST SESSION,

ST. LOUIS, JUNE 3, 1868.

BY HENRY B. CLARKE, M.D.

OF NEW BEDFORD, MASS.

REPRINTED FROM THE TRANSACTIONS OF THE INSTITUTE.

BOSTON:

ALFRED MUDGE & SON, PRINTERS, 34 SCHOOL STREET.

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The Homœopathic Idea in Therapeutics.

SOME eighty years ago, a German physician named Hahnemann, a learned man and one well skilled in his profession, discovered, as he believed, the law governing the curative action of medicines. The formula, *similia similibus curantur*, which he adopted to express the law, was not new; but the conditions which he declared necessary for its successful application, and in which lay the merit of his discovery, were so wholly at variance with all established ideas relative to medicines and disease, that his claims were scouted and derided by almost the entire profession. Meanwhile he proceeded, amid obloquy and abuse, to put his method to the test of practical experiment.

The success which he achieved was so striking as to arrest the attention of one after another of his cotemporary physicians, who, in turn, submitting the new doctrine to experiment, were compelled to give in their adhesion to it, though never without incurring the same odium and insult on the part of their fellows which had at first been heaped upon Hahnemann. And so the reform in medicine, called homœopathy, has gone on, constantly repeating the same history, — always accepted by the sincere, patient, and appreciative investigator, derided and scoffed at by those whom pride or stolidity renders incapable of such investigation.

But, in these latter days, those who are cast out from the pale of the self-styled regular profession have multiplied until they threaten to outnumber those who remain behind, — have at any rate become sufficiently numerous to form medical organizations of their own, wherein the medical sciences may be cultivated without sacrificing their choicest product, the art of healing. And thus it happens that here, in St. Louis, to-day we have the twenty-first annual session of the American Institute of Homœopathy, an association which, commencing in 1844 with twenty-five members, now bears upon its rolls nearly one thousand names.

It has been customary for this Association, at each annual session, to set apart one evening for a public meeting; and my predecessors in the office which I now have the honor to occupy have always availed themselves of this opportunity to address the people rather than the profession, and thus from time to time to inform them of the medical "situation." Heartily approving of this course, I shall adopt it on the present occasion and shall attempt to give some account of the ideas which underlie the controversy that now separates the medical profession into two great parties. It can, I think, be shown that such a wide breach could never have happened as a consequence of the merely incidental differences which popularly are supposed to distinguish the homœopathic from the allopathic practitioner. It is not, for instance, a question of one kind of medicine or another; for in the beginning the medicines were the same, and it is only because homeœpathists have introduced and proved many new remedies unknown to allopathy, that any difference exists at the present time. It is not a question of dose; for Hahnemann had no prejudice against large doses of medicine nor have the allopathists against small ones. The allopathic dilution of prussic acid is about the same as that in common use in homœopathy; and the efficacy of minute doses is freely conceded by allopathic writers, as in the case of natural mineral waters,

which are acknowledged to produce remedial effects which cannot be obtained by their constituents in larger doses. Nor is acceptance or non-acceptance of the formula, *similia similibus curantur*, of itself alone sufficient to account for the difference. This doctrine was not new to medicine when Hahnemann promulgated it, nor do allopathic physicians deny that medicines may sometimes have a homœopathic relation to the disease in which they act curatively. Beneath all these reasons, we shall find that the root of this controversy springs from the peculiar therapeutic views of disease and of the action of medicines which were entertained by Hahnemann, and which rendered his discovery of the therapeutic law possible. The therapeutic ideas of old physic were based upon a materialism in medicine which assumed to account for vital changes by deductions from the application of laws that govern the action of inanimate matter.

Hahnemann saw the fallacy of this, and saw that all such theories of the nature of disease and of the action of medicines must be given up, and that we must deal at once and solely with the facts of vitality. This was the heresy which scientific pride would not brook, and scientific dullness could not appreciate. To them it seemed as though his method, if true, "would be the grave of medical science," as Hufeland, one of his most generous opponents, said. But, in order to understand more clearly how the promulgation of these new ideas in therapeutics tended to excite the disgust and opposition of those who were unable to comprehend them, we must look at their bearing upon medical theory and practice. In order to do this intelligently, let us inquire into the nature of this theory and practice. To the general comprehension, a physician is a person who has learned to cure the sick; but in regard to the kind of knowledge which is acquired for this purpose, or the manner it is applied, little is known. If we examine the curriculum of studies prescribed by all medical schools, we shall find the following, which may be considered the essential elements of a medical education; viz, anatomy,

which treats of the mechanism of the human organization; physiology, of its functions in a state of health; pathology, of changes in the organism under the influence of disease; therapeutics, of the treatment of diseases; and materia medica, of the substances used as medicines. To these studies, which are conducted in separate courses, there are usually added others upon surgery and obstetrics, which, however, are merely specialities of practice; while branches like hygiene, chemistry, botany, etc., may be considered as collateral aids to the general aim. Thus you see that medicine is a fusion of several sciences, any one of which may be pursued separately for its own sake. But you also see that one may be an anatomist or physiologist, and yet know nothing of pathology; or a pathologist, and know nothing of therapeutics. So also, in the exercise of his functions as a physician, one may avail himself of knowledge derived from one of these branches to the exclusion of others: he may, for instance, be summoned to adjust a fractured or dislocated bone, when his knowledge of anatomy alone will be called in play; a patient may present himself for treatment who is suffering from some physiological error, or from a disease which depends upon some unwholesome influence, and a remedy may be found in a hygienic measure which need not involve any knowledge of therapeutics. Again, in certain cases in which pathological knowledge shows a cure to be hopeless, he may find the palliation of suffering the only proper thing to be done.

Now I wish to call attention to the fact that, while the exigencies of medical practice involve so many kinds of knowledge, all of which are needed to qualify the physician for the proper performance of his functions, the question of homœopathy is essentially concerned only with one of these branches of medical study; viz, that of therapeutics. Its influence upon materia medica, though important, is secondary and incidental; so that, in fact, all the difference which naturally follows the introduction of homœopathy centres upon this single point: How shall medi-

cines be selected when used with the intent of curing the sick?

I use the word *cure* here in a restricted sense. Originally the word was synonymous with *care*, so that the title of physician meant one who cared for the sick. At the present time the term *cure* is commonly applied to cases supposed to recover in consequence of some application of medical art, either hygienic or surgical or medicinal. But I intend by it only that use of a medicine which enables the patient to resist the influence of disease and thereby hastens his return to health.

For convenience I also propose to restrict the meaning of the term *therapeutic* to correspond with this use of medicine; though, as in the case of the word *cure*, any means whereby sickness is relieved is commonly called therapeutic. By these restrictions the hygienic or palliative uses of medicines are excluded from consideration, because no difference exists in regard to the principle governing their use, which is solely one of expediency. With these limitations the *therapeutic* use of medicines signifies their administration as specific agents designed to restore health by virtue of their relation to the vital force. By the vital force — or life-force — is meant that principle inherent in the germ of every living organism by which its career is determined, and by which all other forces are co-ordinated and made subsidiary to its growth and proper development. By the specific agency of a medicine is understood that property possessed by any substance that is only to be accounted for, ~~not~~ by its influence upon the functions of life, ~~but~~ and not by its physical or chemical qualities.

From these premises it follows that, of two physicians engaged in the practice of medicine, one as homœopathist and the other as allopathist, both are supposed to have obtained the same knowledge of the human organism as furnished by anatomy and physiology, the same knowledge of diseases, to be derived from the study of pathology, the same skill in surgery and obstetrics, the same familiarly with the resources of hygiene and palliative

medicine; and that both physicians make the same use of these kinds of knowledge, while only in therapeutics, and the study of materia medica incident thereto, does their practice differ.*

In allopathic therapeutics (leaving out as already explained the hygienic and palliative use of remedies), we have, as the only scientific procedure for the selection of the proper curative medicine in a given case, what is known as the "rational method." The conditions for its successful application are these: 1st. Such a knowledge of the nature of the disease as shall account for its presence, and show the way in which health may be restored; 2d. Such a knowledge of the nature of medicinal action as shall indicate what remedies are required for this purpose.

Now, nothing can seem more "rational" than this, — that, to cure a patient, we should first "understand the case," as the phrase goes, and next that we should know how a medicine acts. But just here lies the fallacy that has vitiated the study of therapeutics from the beginning of medical history to the time of Hahnemann. To understand the nature of a disease, or how a medicine cures, in the sense here required, is to understand the nature of life itself; and this, philosophically speaking, is one of the ultimate facts of science, — that is, a fact which cannot

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* It must not, however, be supposed that the difference is therefore a slight one. It is true that many distinguished modern allopathic authorities, despairing of success with their own method in therapeutics, and astounded at the ever-increasing influence of homœopathic practice, are giving greater prominence than ever before to the importance of hygiene in the prevention and cure of disease, and are decrying the use of drugs as unnecessary. This opinion, however, is generally put forth when the ugly fact of homœopathic success has to be explained, and is generally qualified by the admission that a few remedies *in skilful hands* may sometimes be useful. But every practical physician knows that in the daily round of his duties he is constantly brought face to face with disease which is susceptible of medicinal relief and removal, and he finds the therapeutic question dominate all others, while success therein is recognized as the crowning glory of his art.

be understood. The phenomena or results of life and of disease may be observed, may be classified, and their order and dependence may be known to a certain extent: but this knowledge can only be rendered available for therapeutic use by experiments limited to its own ground; viz., that of vital action and reaction. Yet allopathic therapeutics practically ignores this philosophical fact, and to-day, as for the last two thousand years, there are fruitless attempts to solve questions involving vital phenomena by processes of physics and chemistry; and the pretence is constantly kept up that by such investigations knowledge may be obtained which will inform the physician when and how medicines may be administered in order to secure their curative action. The whole history of medicine is a history of the failure of such methods to advance a knowledge of the therapeutic uses of medicines. The facts that quinine cures some patients who are sick with ague, nux vomica some who have gastralgia, tartar emetic some with croup or lung fever, etc., were never discovered by processes of this kind; nor can such relations of medicines to morbid conditions be explained thereby. They are simply facts of vital reaction under the influence of a special stimulus, and their therapeutic significance can be determined only by experiment upon the living organism.

As a consequence of this fallacy in the allopathic method of therapeutic study, we have the result that, instead of ascertaining the conditions under which experience would have shown certain medicines to be capable of curative action, the attention of the profession has been constantly absorbed in the study of the nature of morbid and medicinal action; and thus physiology and pathology have been cultivated at the expense of therapeutics. Meanwhile generation after generation of the sick have suffered every variety of abuse and torture that the changing theories of the schools have brought into vogue.

Take, for instance, the history of the treatment of fever. In the early history of medicine, health was supopsed to depend

on the proper proportion of the four elements, — heat, cold, dryness, and moisture: and this proportion was supposed to be maintained by the proper combination of four humors; viz., blood, bile, black-bile, and phlegm. A fever was thought to be an excesss of the heat element, and to be the result of a superabundance of one of the four humors. The treatment aimed to restore equilibrium between the humors, and whatever was thought likely to do that was prescribed.

After the circulation of the blood was discovered, and it was found that the bile and phlegm were secretions from it, the theory changed, it was then supposed that a fever was a commotion set up in the system by nature to get rid of some poison in the blood. The treatment was designed to aid the poison to get out. Hence the hot drinks and close confinement to favor sweating, the bleedings, purgings, etc., which made such fearful havoc with fever patients for a long period preceding the discovery of homœopathy.

As an illustration of the absurdities incident to this materialistic philosophy in therapeutics, let me read from a highly respectable author of the past century, Ettmuller, who writes concerning the cure of fever in this wise: —

"Sometimes we join issue with nature, and, while she performs her work [that is, getting the poison out of the blood], are only busied in removing the impediments that embarrass her, by cleansing the first passages, emptying the blood-vessels, and promoting the precipitation of morbific matter by medicines proper for that purpose. Indeed, when nature departs from her due measures by endeavoring unseasonable evacuations, as in the beginning of a fever, 'tis a perplexed case: for to withstand nature and stop the looseness were to augment the fever; and to suffer it to go on, weakens and disables the patient so that he cannot encounter the disease. In order to solve this difficult knot, let us consider in the first place that nature is forced to these evacuations by the sharpness of the humors, which ought to be corrected by temperate medicines. Blood-letting is frequently enjoined in fevers, but ofttimes it does more harm than good. The general plea for it is that it ventilates and cools the

blood; whereas, on the contrary, the more space that be given to the blood to boil in, the higher it boils."

I have quoted this old author, since it is easier to see the inadequacy of the philosophy of his period than that of our own, as a guide in therapeutics; but these speculations, which seem so ridiculously crude, are not a whit more so than those which are to-day controlling the practice of allopathic physicians. *Braithwaite's Retrospect* is a periodical devoted to a digest of the medical sciences, and pays particular attention to therapeutics. In the number for January, 1866, the leading article (to which attention is called by the editor on account of its importance) is upon the treatment of zymotic diseases by the alkaline sulphites. In this article it is maintained that, whereas a large class of diseases probably depend upon a process in the blood like that of fermentation; and whereas alkaline sulphites check fermentation in wine, cider, etc.,—therefore it is proposed to give sulphites in zymotic (or fermenting) diseases. In other words, as sulphurous acid stops wine and cider from fermenting, therefore, as the blood in some diseases seems to ferment, it is proper to administer it as a medicine. How much better is this than bleeding to cool and ventilate the blood in fever (which, by the way, suggests Sydney Smith's way of cooling, — for one to take off his flesh and sit in his bones), or to refrain from bleeding lest the boiling blood have more space to boil in!

The next article in this journal treats of the use of the hypophosphites of lime, soda, and potash in remittent fever. These remedies are well known as a recent novelty in the allopathic treatment of consumption. They were introduced by a Dr. Churchill upon the "assumption," as he says, that consumption depends upon a lack of phosphorus in an oxydizable condition in the system. This paper, however, goes to show that the hypo-phosphites cure remittent fever, which, not being "assumed" to depend upon a lack of phosphorus, requires and receives "assumption" of another kind.

In the same number is an article on cholera, in which several authorities are quoted in order to show the latest views concerning the nature and treatment of the disease. The editor congratulates the profession upon the improved knowledge obtained since 1832 of the nature and treatment of cholera. "We have," he says, "learned how to avoid opium, stimulants, and other kinds of treatment, which used to be the fashion: we have learned that, from some mysterious poison acting at first apparently on the organic nerves, and then on many of the cerebro-spinal nerves, the arterial system becomes violently and spasmodically contracted, so as to collect nearly all the blood in the great central veins, causing the most rapid collapse, and almost completely impeding the circulation through the lungs; this diminishes the supply of oxygen, and prevents the oxydation of those constituents of the blood requiring that element." From all of which the conclusion is, that cholera is to be considered a kind of spasm. The "nature of the disease" having been thus determined, the indications for treatment are to relax the spasm. Bleeding will do this, and in the first stage (*i. e.* before the patient has become prostrated by the disease) can be borne, but in the second stage fainting and relapse follow it. On the whole, the editor thinks bleeding will never be a favorite remedy, though undoubtedly relaxing. Emetics are more or less useful, but chloroform it is thought will supersede bleeding and emetics. Its relaxing effects can be easily watched, and, if reaction does not come on, stimulants can be given. That is, if the patient be likely to die from relaxation, he may be tightened up again.

These are fair samples of the therapeutic reasoning upon which allopathic practice is based. If it were necessary to show how utterly impractical it is, I could quote you plenty of equally high authority which from the same premises deduces totally different conclusions and prescribes totally different treatment. Thus Dr. Austin Flint, of New York, who has just written

one of the ablest allopathic works on the practice of medicine ever published, takes directly the opposite ground from that in Braithwaite, and relies upon opium in cholera, because it acts as an astringent, and thus stops the evacuations.

I might continue to illustrate this mode of reasoning upon therapeutics at any length, for allopathic literature is filled with it. It is, however, only necessary to call attention to the fact that, while these speculations are always going on in the allopathic school, and swaying its treatment to accord with every vagary of which the mind of man is capable, the nature of a disease, and the manner in which a medicine cures, is just as far from being understood as ever. But this fallacy has not merely obscured the true course for the advancement of therapeutic science: it has proved a positive obstruction. Whenever a medicine has been found by accident* to have curative power over certain morbid states, its introduction into regular practice has generally been attended by the greatest difficulty.

If the therapeutic method in vogue had been sound, of course all such discoveries would have been welcomed by the profession, — would have found their proper place in the science, and advanced it. Instead of this, they have generally caused embarrassment, and their claims have sometimes been resisted to the last degree of obstinacy. Witness the history of the introduction of Peruvian bark, from which quinine is obtained.

This medicine was introduced into Europe about 1640, by the wife of the Spanish viceroy of Peru, the Countess of Cinchon. She had suffered from an intermittent fever (which had baffled the skill of her physicians), had received this medicine from the Indians, and had been cured. Grateful for its benefits, and anxious to extend a knowledge of its excellence, she distributed it widely among the poor, and it soon obtained great

* Stillé, one of the most recent and distinguished authors of allopathic materia medica, declares that the virtues of all medicines have been discovered by accident.

celebrity. But the medical faculty raised such an opposition to it that its general use would have been prevented had not Pope Innocent X. ordered an examination into its merits. The report thereupon being favorable, it was taken up by the Jesuits, who introduced it throughout Europe. Among other incidents attending its introduction is the following: A quack named Talbor astounded London by his cures of intermittent fever. His success was so great that the College of Physicians and Surgeons attempted to suppress him, but the King issued a mandate forbidding the College to molest or disturb him in his practice. After becoming famous in London, he went to Paris, where he had similar success. The following story is told of him: One day, being called to a patient, he was asked by the physician in attendance, who wished to expose Talbor's ignorance, "What is a fever?" Talbor answered, "A fever is something which I cannot define, but which I can cure; while you, perhaps, may define, but cannot cure it." His secret was bought by Louis XIV. at a great price, but proved to be nothing but the bark which has received the name of Cinchona, after the Countess of Cinchon.

But, while thus asserting the utter worthlessness of the allopathic therapeutic method, I do not wish to be understood as saying that allopathic physicians never cure their patients. It is possible to believe that they sometimes do. Most commonly it is by resorting to what they call specific or empirical remedies, — conceding by this appellation that the action of such remedies is not understood. Their use is justified on the ground of experience alone, and no attempt is made to account for the manner of their action. This is very sensible; but what might seem a little queer to anybody but a regular old-school doctor is the fact that these exceptional remedies are considered by the best authorities among themselves to embrace about all that are good for anything. Renouard, in his History of Medicine, when treating of therapeutic systems, says that "all

schools" (meaning the different varieties among the allopaths) "agree in admitting rational modes of medication, which latter they also call empirical; but what is oddest in this classification is, that the modes of medication called irrational are generally the most efficacious." Dr. Oliver Wendell Holmes, after having excepted specifics and palliative medicines, says, "If the whole materia medica, *as now used*, could be sunk to the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes."

In addition to the cures effected by allopathic physicians with specific and empirical remedies (wherein the homœopathic relation is generally very apparent), there occasionally happens what might be called a chance cure, when, notwithstanding the absurd theory upon which the prescription is based, the homœopathic medicine is actually given, and in a dose sufficiently moderate to admit of vital reaction. The following case is an illustration: I was called to a lady who was subject to attacks of disorder of the digestive organs, among the symptoms of which nausea was prominent. I gave her ipecac in a minute dose, which promptly relieved her. She afterwards came to me to know what the medicine was, saying that she had previously employed an allopathic physician, who always had to give an ipecac emetic to clear her stomach before she got relief, and it was because she dreaded this procedure that she had sent for me. She was not a little surprised to learn that she had taken ipecac in so small a dose that she did not recognize it. In this case it will be perceived that the allopathic prescription of ipecac was based upon the theory that something must be removed from the stomach in order to relieve the patient, and ipecac was used as a *mechanical* means to this end. The result of the homœopathic prescription showed that there was no need of removing anything, as relief came more promptly without vomiting than it had done with it. The use of tartar emetic by allopathic physicians, in diseases of the respiratory organs par-

ticularly, is frequently homœopathic, and sometimes curative. It would have the latter virtue much oftener were it not commonly given in such large doses, in order to suit some theory, that it is about as liable to kill as to cure, and even more so, according to Dr. Hammond, who, you remember, while Surgeon-General, forbade its use, as well as that of calomel, in the army. And, by the way, Dr. Hammond deserved great praise for that action; it was evidence at once of his humanity and his courage. In the sight of his great responsibility, he dared to do what the safety of the army required, at the sacrifice of his professional pride and of the approbation of his medical colleagues. But what a criticism upon allopathic therapeutics his action afforded! The army medical corps was made up of graduates of *regular* medical colleges, appointed after examination in the *regular* medical tactics; and yet these trained soldiers of allopathy, when brought into the presence of the enemy they came to conquer, had to be stripped of some of their most effective weapons, lest they should strike down more friends than foes.

It is from the experimental knowledge derived from these chance cures of which I was speaking, and the caution which is inspired by a failure of allopathic theories, that the skill is acquired which is popularly accorded to the old experienced physician, and which does indeed distinguish him most favorably from the young Sawbones who, fresh from his studies, essays, at great risk to all who come in his way, to make the theories he has learned apply in practice.

But this last sort of allopathic success — these chance cures, as I have called them — remind one of Charles Lamb's story of the origin of roast pig. Many of you have doubtless read it, but I trust to be pardoned for a brief abstract, for the benefit of any who have not. He affects to have derived his information from a Chinese manuscript, wherein it is related that the son of a swineherd having accidentally set fire to the cottage in which

they lived, a litter of pigs perished therein. In handling one of these untimely sufferers, the boy burned his fingers, and to cool them applied them to his mouth, and for the first time in his life, in the world's life indeed, he tasted crackling! The father, returning, met with a similar experience, which for a time was kept a secret; but, as often as the sow farrowed, his house was burned. Finally the father and son were watched, arrested, tried, and — the jury getting a taste of the roast pig — acquitted. But the secret was divulged, the thing took wings, and nothing but fires were seen in every direction, until at length a sage arose who made the discovery that the flesh of swine, or indeed of any other animal, might be cooked without the necessity of consuming a whole house. Then first began the rude form of a gridiron. Roasting by the string or spit came in a century or two later. By such slow degrees, concludes the manuscript, do the most useful, and seemingly the most obvious, arts make their way among mankind. With which conclusion I think we may safely agree. And, so long as *ipecac* and *tartar emetic* are given in doses that vomit; mercury, till its poisonous influence is seen in the mouth; quinine, till there is vertigo or delirium; strychnine, till there are spasms; arsenic, till the eyes are bloodshot; and so on, as allowed by the regular practice, — we may assume the allopathic art of cure to stand at an epoch corresponding to that marked in the art of cookery when the house was burnt to roast the pig.

Allopathic therapeutics, to sum up, is based upon a method whose conditions are not susceptible of scientific application, and its practice is saved from utter failure only by a resort to empirical measures of uncertain value.

We will now see how homœopathy answers the therapeutic question. It avoids the fallacy which I have pointed out as the source of failure in the allopathic method: it recognizes the relation between the patient and the medicine that cures as a purely vital one. It accepts the conclusion, which necessarily

follows, that the essential nature of the process is unknowable; and therefore it devotes itself to the proper function of therapeutic science, which is to determine, by vital tests alone, the curative relation which may exist between any medicine and any form of disease.

According to this test, a remedy for a disease is to be found by comparing the symptoms of the patient in a given case with those which the various medicines are capable of producing upon a well person, since it has been found by experiment that the symptoms which a medicine may cause in health are like those which it will cure in disease. This solution of the problem, it will be seen, is practicable and scientific, for it deals with the question upon its own ground of vital action and reaction.

Disease, from the therapeutic standpoint, is no longer an abstraction to be speculated upon, or a man of straw under some pathological name, to be overcome by a physical or chemical force, but is simply to be considered as the actual condition of the individual patient, and the study will consist in a comparison of the particular symptoms which the sickness may present with those which characterize the action of particular medicines.

The medicines of homœopathy are not chosen for their physical qualities nor their chemical affinities, nor for the speculative properties which are imputed to them, like that of sedative, tonic, etc., but solely for the special effects which they are known to produce on living men and women.

This method of considering the relations of medicines and diseases would have the same validity, whether the formula, *similia similibus curantur*, were the correct one for therapeutics or not. The question whether the medicines do or do not act homœopathically, I do not propose to discuss, if indeed the question admit of discussion.

If the statistics which have been gathered from all available

sources, if the ever-accumulating testimony of the thousands of physicians and millions of patients who have made the experiment be not conclusive upon this point, there is nothing to be done but to wait for still further evidence. If we compare the practical results of this method with that of allopathy, we shall find that, whereas the allopathic method has failed to discover the virtues of any medicines (this statement, remember, is that of Stillé, one of the most respectable authors of allopathic materia medica), the homœopathic method has added to the resources of the materia medica a knowledge of the curative uses of medicines so vast that all previous knowledge is as nothing compared with it. Take, for instance, the drug called aconite. This medicine has been known to the medical profession since the year one of the Christian era. Before its homœopathic proving, it had no standing at all as a curative agent; now it is a household word throughout the bounds of civilization, and every one knows something of its virtues. The same may be said of many other medicines. Dr. Watzke, a German author, in a recent monograph on colocynth, says: "The number of works on materia medica, old and new, thick and thin, which I consulted in pursuit of my remedy, amount to at least fifty. . . . What I found in the first huge pig's-skin folio of Dioscorides respecting colocynth, that same I found in the whole set of followers; . . . . hypothetical healing virtues, not a trace of one positive fact, of one physiological foundation, till we come to Hahnemann." There are this day in use by homœopathists scores of medicines, with curative properties as well known and as important as those of any in the whole materia medica, whose virtues — nay, whose very names — are utterly unknown among allopathists.

On the other hand there is not a fact relating to the physiological or clinical action of a medicine, reported in allopathic literature, but what is seized at once by homœopathic writers, and made to take its proper place in the homœopathic materia

medica. These things illustrate the tendency of the ideas which animate the two parties in medicine, and explain the antagonism which they present. The old school, with its false therapeutic method, drifts hopelessly towards scepticism in the remedial virtues of drugs, and looks with contempt and hatred upon the rapidly increasing body of heretics, who, driven from its own ranks, have the impertinence to found organizations of their own, to assert the superiority of a new method in therapeutics, and to maintain this assertion by a most triumphant success.

The new school, inspired with renewed faith in the curative powers of medicine, finds in the experience of the past, no less than in that of to-day, testimony to the truth of its doctrine. Alert, progressive, it hopes and expects to give to therapeutics a scientific form worthy of its high function, and thus to crown the arch of medical sciences with a keystone which shall complete its symmetry, and fix it firmly for all future time. But it is not for its positive benefits alone that the world has reason to regard the introduction of the homœopathic method in therapeutics with interest and gratitude. Think of the abuses which it drives before it,—the deadly blood-lettings, the mercurial poisonings, the emetics, the purgings, the blisterings, which are fast passing away forever!

Indeed, whether its claims of positive power to prolong life, to abridge the periods of disease, and alleviate suffering, be allowed or not, humanity will have cause to count it no small gain, that Ignorance in the guise of medical science is no longer suffered to add these tortures to the pangs of disease.

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ANNUAL ADDRESS,

READ BEFORE

Homœopathic Medical Society,

OF OHIO.

By ALBERT CLAYPOOL, M. D.

TOLEDO, OHIO.

1887.

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With the compliments of
the Author

PRESIDENT'S ADDRESS

—TO—

HOMŒOPATHIC MEDICAL SOCIETY OF OHIO,

HELD AT CLEVELAND,

MAY 10, 1887.

Members of the Homœopathic Medical Society of the State of Ohio:

As it is the usual custom in this Society for the President to furnish an annual address, I, as your presiding officer, comply with the rule.

We are assembled together once more to take a retrospect of the year just passed and prepare for the one to come. It is the annual invoice of stock, as it were, whereby we dust up and place in easy reach that which we have on hand, and fill up our stock of medical knowledge for use in the near future.

I feel that Homœopathy is to be congratulated on the steady growth, and advanced position in the medical world that it maintains under an opposition so strong and so malicious. I feel that this

Society is to be congratulated on its persistent and earnest work for the advancement of Homœopathy, and the success of Homœopathic practitioners in Ohio. To convince any thoughtful physician that this Society has been, and is doing a good work, that it has been keeping more than abreast of the advanced medical thought of the times, I have only to refer him to its published transactions for the last decade

And let me say here in parenthesis, that there is much valuable reading matter in those annual proceedings which I fear is too often left unread. Take up your old volumes of published transactions and carefully read them over and you will not regret it.

The history of this Society is largely the history of Homœopathy in Ohio.

We have seen, within one man's life, Homeopathy developed from a small beginning, to its present powerful and popular usefulness. We have seen it grow and flourish under the most malicious and senseless persecution and ridicule that has been fostered by the enemies of any advance in civilization, since the days of witch-craft. We have seen its influence and popularity spread in our own State, until our phyicsians are sure of a welcome recognition and honorable standing in every intelligent community in the commonwealth. There is no longer an opprobium to the name Homœopath, except as it greets the tympanum of its natural enemies

All this has been accomplished by untiring perseverance and united action in a common and righteous cause. The various State Societies have done much towards achieving this grand result, and our Ohio Society has done its full share. It has done much, but it can do more; it *must* do more.

It is pleasant to dwell on what has been done by our pioneers, and our Societies in Homœopathy, but I will not occupy your time with things that have past, but call your attention to work to be done in the present, in the future, this year, the years to come.

To meet these responsibilities in the best possible manner is the work of this State Society.

To furnish a few thoughts and suggestions tending to that desirable end, is the object of this address.

It is but natural that the great mass of our physicians should look to the State Society for bright thoughts and correct teachings from the practical field of experience, of our most prominent and successful practitioners.

Let us then in our deliberations to-day, with malice toward none, but firmness in that which we believe to be right, study closer the law of "similars," and adopt such measures, and only such as will be a credit to Homœopathy, and a help to ourselves as Homœopathic

practitioners and we can go hence with the proud consciousness of having set an example that can be safely followed by all.

We have made great strides in the field of the specialist. In surgery, in ophthalmology, in gynecology. We have forever silenced the oft repeated assertion that Homœopathists were not thoroughly educated physicians; that they knew nothing of anatomy, of pathology, of the various branches of surgery.

While we have been making such rapid advances in these special branches that the world of observers applaud, and many of our old enemies acknowledge that we are physicians, is it not true that we as a body, have retrograded in that greatest specialty—the foundation for the superstructure of Homœopathy—*Materia Medica*?

I believe that many of you will join me in the assertion that such is the case. While I am proud of the distinction that we have won in the special field of our competitors and calumniators, I feel that if we would maintain our usefulness, if we intend to keep in the front rank in the medical world, we must turn back and take up the study of *materia medica* with the old time zeal and energy.

It is our *materia medica* that has made us what we are to-day.

If we would continue to advance, if we would win new laurels and make an enduring name for our system of medicine, it must be done through our strongest weapon—*materia medica.*

It seems strange, but is none the less true, that the greatest advance now being made by the best minds in the so called "regular" school is in this field of study, incorporating largely the law of similars without acknowledgment. Let any one of you read the later works on materia medica and therapeutics by Ringer, Bartholow, or Phillips, and you will find innumerable *new* (?) discoveries on the face of which *you* will *discover* the "ear marks" of Hahnemann and other Homœopathic writers.

Surely our friends, the enemy, are paying us a compliment surreptitiously. But they do not stop with using remedies according to the law of similars. In the writings of Adolphe Gubler, Professor of Therapeutics of the Faculty of Medicine, Paris, the familiar Homeopathic term "*dynamic*," is appropriated. He says certain "substances, in their manner of acting, present phenomena which are connected with molecular physics," and he names these effects "*dynamizing.*"

"The world do move," and this is evidence that our brothers, who have so long fed on tradition, are finding something more nutritious.

If this state of things continues, it will only be a short time till there will be a distinction without a difference. But it does not continue because the mass of old school physicians must have tradition, authority, or fashion in therapeutics.

This state of things must *not* continue from any indifference or neg-

lect on our part. While we cannot prevent the dominant school from appropriating the truths that we have made manifest, we can delve deeper in this field and advance faster than they will follow.

This Society can increase its usefulness in this branch of medicine. I believe that the present plan of appointing a new bureau of *materia medica* at each session does not bring forth as good results as might be secured. I would suggest that a permanent bureau of three, composed of teachers or students of *materia medica*, be appointed and maintained, and that they be empowered to add to their number from time to time, as they may see fit, and that it be their duty to adopt and prosecute a system of investigation in drug symptomology, and make a report of the result at each annual meeting of this Society. I would also suggest that this investigation be largely devoted to the verification of drug symptoms and half proven drugs, as are at present given in our works on this subject—separating the "wheat from the chaff."

Next to *materia medica* in importance to us as physicians, comes the study of preventive medicine—Sanitation and Hygiene. It is true that we have a bureau of Sanitary Science, but I do not believe that we are giving enough attention to its investigation. The field of sanitary and hygienic science is a broad one wherein our system of study is well adapted to reap the maximum results. It is a field of progress that has the interest and sympathy of every intelligent community, It is a field of study wherein the cry of "dogma," "trade mark," or "quack," cannot be raised. It is a field of study where all workers stand on an equality and public opinion is ready to give credit and applause to the school of medicine which accomplishes the greater work. It is a field that is being diligently cultivated by the dominant school, and we must enter it with energy and meet them more than half way. Next to materia medica it is our broadest road to success A great majority of all our zymotic diseases are preventable, and it is a duty that we owe to the profession and to our patrons that we learn and use the best means for such prevention. In this research "pathy" has no influence, diligent work and merit alone reaping the reward; but I do claim that the careful training necessary to the application of our system of therapeutics, the necessity for close study of each and every case of disease in its every phase, and the constant watch and care used to prevent all extraneous influences, particularly adopt the Homœopathist for this field of labor, and I insist on the necessity of our making the most of it.

I believe that we should double our efforts to secure the appointment of more of our members to places of trust in the eleemosynary and reformatory institutions of the State. In the popular mind this public and official recognition has great weight.

The persistent and united action of an influential association of educated persons, such as this, has great power to secure the desired end, and if we persevere we shall succeed.

Since our last session the Ohio Penitentiary has been placed under Homœopathic control by the appointment of our worthy First Vice Presideut, Dr. J. W Clemmer, to the position of Medical Officer to that institution.

The committee appointed by this Society at its last meeting to make efforts to secure the appointment of a Homœopath as Medical Superintendent of the new Toledo Asylum, secured a hearing before the Board of Trustees on November 17th, the particulars of which they will report to you during the session.

It was a foregone conclusion, long before the hearing, that we had no possible chance to secure the appointment but the committee wisely concluded to force the effort to a final and definite refusal on the part of the Trustees.

While we did not secure the prize or directly profit by the committee's work, it made a good impression, and accomplished good which will be of great help to us in future efforts of like nature.

The thanks of this Society are due to Dr. H. E. Bebee, for his earnest and untiring efforts in the work assigned this committee.

In this connection I wish to call the attention of this Society to a proposition made by Dr. Hunt, of Delaware, which may result in something good The doctor suggests the propriety of establishing a private insane asylum under Homœopathic control. He thinks—and justly too—that with the success that would be sure to follow, the State would sooner or later come to our aid. The asylum at Middletown, N. Y., was started in this way.

Dr. Hunt has a place in view that has pleasant and convenient bu'ldings with room for from 80 to 100 patients, which can be secured for $7,000.00.

I believe the proposition a feasible one, and if the capital stock can be floated, there is no reason why it should not be a great success.

I would advise that an asylum committee be again appointed to continue efforts to secure control of one of the State Asylums or other Srate institutions, and that this matter of a private asylum be placed in their hands to be carried out, if in their judgment it is feasible and the necessary funds can be secured.

During the year the attention of your President has been called to a paper by E. Hasbrouck, M. D., of Brooklyn, N. Y., and read before the Homœopathic Medical Society of that State Sept 7, 1886. The title of the paper is "Homœopathic Periodicals and Medical Advertisements," and the object is to create a sentiment in the pro-

fession and action by its societies which will prevent Homœopathic medical journals advertising proprietary remedies.

The object is a good one, and I would like to see the day when all medical periodicals would be run so thoroughly in the interest of the reader that no advertisement would be found in their pages, except it had the hearty indorsement of the editor. The subject is a good oue, but in my judgment impracticable

I would like to see that day, but I never expect to. The influence of such advertisements—if they have any influence— is not good, but it seems to me that the fault is not so much with our editors for admitting such advertising as it is with our physicians for using such medicines.

When I receive a prospectus of a medical periodical which promises so many pages of reading matter of a certain kind and quality, I subscribe for it on that basis. Now if I get the number of pages of reading matter, and of the quality promised, I do not consider it a breach of contract on the part of the editor if he admits any advertising matter or not.

If our physicians are not above temptation the fault lies with them, and every possible means should be used to convince them of the error of their way.

However, I submit the question to you for any action you may deem best to take.

The question of medical legislation should continue to receive our closest scrutiny. Attempts will be made from year to year, to secure the enactment of a law to regulate the practice of medicine in the State, and our "regular" friends will not hesitate to adopt irregular means to have that law so worded that they will be the regulators.

I believe that any State has the power and right to establish—and should do so—a standard of scholarly merit which all physicians must possess who would practice their profession within its borders; also that the State has the right to create a Board of Examiners whose duty is to see that the required standard is maintained. But public opinion and the autonomy of the State most positively demands that any such board shall be absolutely non-partizan in all its acts Prejudice must have no power or place in such a law, and it is our duty to see that it is so framed that our rights are secured.

Any means that can be adopted to increase the efficiency and success of our State Societies should be taken advantage of, and the full benefit secured.

There is a great deal of work in every State Society that is of equal importance in every other State. I find that it is the practice of each State organization to work entirely independent of all the others. In fact there is scarcely an interchange of opinion or thought on any topic.

It has for a long time seemed to me that much more could be accomplished if this rule was broken, and more united effort put forth in all that is of mutual interest in all the States. I believe that if there was free interchange of opinion and co-operation on the part of all the State Societies much good would result therefrom.

To prove whether I stood alone in my views or not, I mailed twelve letters to the Presidents of twelve State Societies, stating my views, with the suggestion that the ex-President and ex-Secretary and President and Secretary elect of each State Society be delegates, to meet at time and place of meeting of American Institute, and organize themselves into a working body—a "Congress of State Societies," if you will—and exchange views on all matters of mutual interest, and from the same formulate a general plan of work for the use of each State Society at its coming meeting.

From the twelve letters there came ~~eight~~ nine responses, all commending the suggestion and none in disapproval.

I will quote two or three of the replies, which will give you fair understanding of the tone of all.

A. J. Harvey, M. D., President of the Maine Homœopathic Medical Society, says:

"Your suggestions meet with my hearty approval, and I believe, if carried out, they will be productive of much good to the profession at large.

There is great need of concerted action on the part of our State Medical Societies in order to command the recognition from State Governments to which our school of practice is entitled. In my opinion the time is ripe for such action, and I know of no better plan than the one you propose for the purpose of organization and effective work."

J. A. Compton, M. D., President of Indiana Institute of Homœopathy, says:

"Your proposal for an organization of ex-Presidents and ex-Secretaries and Presidents and Secretaries elect, meets my approval, and I shall try to be with you at Saratoga."

H. C. Leonard, M. D., President of Minnesota Institute of Homœopathy, says:

"I am sure some good will come of your scheme to get the Presidents of the State Societies together in a sort of conference, or council of war. Much might be gained by concerted action on such points as concerns us all, as representatives of a school of medicine, and an interchange of views and opinions should be a help to our State meetings, as we might learn somewhat from one another."

These are only fair samples of the replies to my letters and will show you that there is a possibility of accomplishing good and in my

judgment, should be attempted. I at least submit the proposition for your action and if it is approved, I would suggest that the President and Secretary elect, be requested to immediately notify the President and Secretary of each State Society of the fact, and request their co-operation.

I have but one other suggestion to submit for your special consideration, and that is that the order of business be so changed as to set apart the evening of the first day's session for the reading and *discussion* of the President's annual address.

I think that in the present plan of crowding it in the busy, early hours of the first morning's session does not secure it the consideration that such a paper deserves.

I feel that if the address contains any propositions or suggestions there should be an opportunity for discussion and interchange of opinion before it goes to the committee.

At the early hour that it now comes, many of the members have not yet arrived.

Let it then have the honor of an hour for the special purpose, when there can be a maximum number of the members present, together with their friends also.

Let it be freely discussed and then go to the committee for its recommendation, and in that manner out of it will be got the most good for the greatest number.

In conclusion let me say that we are not yet ready to surrender the heritage that Hahnemann confered upon us. It is not our friends, but our enemies that are freely advising and suggesting that we drop the word "Homœopath" from our vocabulary. If we follow their advice what do you get in return? It offers Tradition and Fashion in therapeutics. Uncertainty for certainty. To every conscientious member of our system of medicine, the word "Homœopathy" means a positive science in therapeutics. It means that when, under this law, the action of a drug is once established, it remains the same during all time.

We are not in need of a change. We are doing well, and prospering, but our work is not done, and to continue to do well and prosper means hard work and untiring vigilance in the path trod by our fathers Let us then unitedly push on in the good work until we compel the medical world to give us credit for what we have done, and to acknowledge that there is truth in "similia."

Thanking you one and all for the honor and trust confered on me, I wish you success in your chosen profession, and long and happy lives.

REPORT OF COMMITTEE

As Unanimously Adopted by the Society.

The committee on the President's address respectfully present the following report:

FIRST: We heartily endorse the suggestion in regard to establishing a Permament Bureau of Materia Medica to be composed of three members—teachers or students—to be appointed and maintained by this Society; also that the members of said bureau be empowered to add to their number from time to time as they may see fit; and that it be their duty to adopt and prosecute a system of investigation in Drug Symptomology, not only of partially proven drugs but also in verification of those well proven; and that this bureau make a report at each meeting of this Society.

SECOND: We commend his views as to the study of Preventive Medicine.

THIRD: We also commend the suggestion that a committee be appointed to consider means for the founding of a private Asylum for the Insane; it being also the duty of said committee to keep a watchful eye upon State legislation in regard to such institutions.

FOURTH: We believe that the results of the President's correspondence with officials of other State Societies in regard to an Inter-State Congress of officials, to be held at the time and place of the American Institute meeting, warrants the hearty concurrence of the Ohio State Society.

FIFTH: We endorse the suggestion of the desirability of changing the time of the President's address to the evening session of the first day; or in case of no session being held, that a special hour be appointed for the address on that evening.

SIXTH: We earnestly commend his views upon Homœopathy generally and urge the consideration of the Society upon the question of more thorough and systematic work on Materia Medica.

H. E. BEEBE, M. D.
C. L. CLEVELAND, A. M., M. D. } *Committee.*
JOHN A. GANN, M. D.

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ADDRESS

OF

MAYOR CONRAD

TO THE

Members of the American Medical Association,

ON THEIR VISIT TO

INDEPENDENCE HALL,

WITH

EDITORIAL REMARKS

FROM THE

PHILADELPHIA JOURNAL OF HOMŒOPATHY.

AMERICAN MEDICAL ASSOCIATION.

Some notice of the meeting of this association, appeared in our last number from the pen of Dr Geary. We allude again to the subject, partly for the purpose of expressing our own sentiments, and partly for the purpose of giving place to the excellent address of Mayor Conrad, on the occasion of the reception of the members of the association into Independence Hall, to which they were welcomed by the mayor. Mayor Conrad is, we believe, not unfriendly to homœopathy, and his action is perfectly in accordance with the true and just principles of homœopathy, when he accords due praise to learning and science, and honors in the persons and in the attainments, even of those who have arrayed themselves in an attitude hostile to us, that spirit of advancement and of progress, for which many individuals of the allopathic school most certainly are, and have been distinguished. We have no disposition to detract from their merits, nor to wrest from them one of the laurels they may justly win. On the contrary,

we would joyfully entwine roses in the wreath of garlands, which should deck the brows of those allopathic physicians, who have sought earnestly for truth amid the glimmerings of light with which they have been surrounded, and amid many difficulties and embarrassments, have struggled on and on, until they have ascended the Hill of Science to the temple of fame.

And if homœopathy is what she claims to be, her sons have no reason to be envious of the honors bestowed upon the members of a school of medicine, which must ever hold a rank inferior to the rank of the school to which they are allied. For far above the temple of fame, to reach which allopathy has been so long striving, rise other mountains of higher summits, and broader elevations, and clear in the distance, on the top of their highest peaks, far above the clouds and fogs which surround their base, in the clear ether of heaven's light, stands another temple, whose brightness no clouds obscure, and whose serene glitter, no haze of darkness shall ever dim or shade; it is the temple of truth, to which, by the lights of science, homœopathy is constantly guiding all her sons.

The American Medical Association is, to old school medicine, somewhat analogous to the American Institute of Homœopathy, in its relation to the homœopathic system. It now numbers the eighth year of its existence, and has no doubt, to some extent, grown out of, and been modelled after the pattern of its predecessor in the great field of medical reform.* We hail with pleasure the establishment, and look forward with joy and hope, to

* The AMERICAN INSTITUTE of HOMŒOPATHY, which was established for similar purposes as the AMERICAN MEDICAL ASSOCIATION, held its twelfth anniversary, in Buffalo, New York, on the 6th and 7th of June. Able and interesting reports on subjects connected with the advancement of medical science, were made by the various committees, which had been appointed at the preceding anniversary of the Institute, all of which are printed in pamphlet form, for distribution among its members.

At the time of the organization of the Institute, it was computed that there were about three hundred homœopathic physicians in the United States. They are now computed by the same authority, at between two and three thousand—at least a thousand of this number are converts from allopathy, who had been regular practitioners of allopathic medicine, and the number of these converts, is at present, increasing with extraordinary rapidity. Many of these are gentlemen of learning, and of every capacity to adorn the profession to which they have become attached, as they have adorned the ranks of the faith of their early life. That there should be a few half way converts, to a new medical doctrine such as homœopathy teaches, is reasonably to be expected. But it may probably with truth be said of the homœopathic physicians of the United States, they are as united, as efficient, and as active a body of men, taken as a whole, as are to be found in any other profession in this country.

What but a conviction of the truthfulness of the homœopathic doctrines, can have led so large a number of men, of such qualities of mind and heart, to embrace a theory so much at variance with all their early teachings; a theory, a faith in which

the annual convocations of all similar institutions, which bring together from the distant parts of our country, the savans of the profession, laden with the experience of the past, and prepared to some extent at least, to consider what sources of improvement and reform may give promise for the future. The American Medical Association is composed of gentlemen of learning and talent, and if occasionally there be found one of illiberal mind, and of contracted views, it is no more than may, with truth, be said of every profession, of the clerical, and the legal, as well as of the medical; an evil from which, as homœopaths, we cannot at present claim to be entirely exempt.

The following extract from the speech of Dr. Hays, who was deputed to introduce the association to Mayor Conrad, on the occasion of their visit to Independence Hall, may be interesting, as explaining the objects for which this association is organized, and the purposes its members may be expected to keep in view in their future efforts :—

"I have the gratification of introducing to your Honor, the members of the American Medical Association—our National Medical Congress. This association is composed of delegates from the medical Societies, medical colleges, hospitals, and other medical institutions throughout our country. It was not instituted with any selfish views, but to accomplish objects of the greatest importance to the public at large; to improve medical science, and increase its powers for alleviating human suffering. It strives to attain these ends by securing more complete and thorough courses of instruction to students, and by raising the standard of requirements of those admitted into the ranks of the profession; by investigating the causes of the diseases which prevail in certain localities, and by seeking the means of removing those causes, or of counteracting their effects, by collecting reliable histories of the different epidemics, which, from time to time, spread over the country; and by endeavoring to devise measures for arresting their pro-

usually subjects them to almost every professional discourtesy, from men often greatly their inferiors in all valuable knowledge and attainments.

We assume that it is this conviction, a conviction which truth alone can impart, and which is able to inspire the intelligent and conscientious spirit with even a martyr's faith and zeal.

But homœopathy has entered into a new field of scientific investigation and discovery. Practically believing in the truth of that philosophy, which looks to nature alone for the discovery, elucidation, and confirmation of her laws, always observant of all the phenomena of health and sickness, homœopathy prescribes a single remedy for each particular group of symptoms, and hence, is enabled to observe the changes which may be effected by a given remedy upon a diseased, as she had already noted them beforehand, upon a healthy organism. Homœopathy then is to medicine what the Baconian Philosophy is to science, a system based upon illustrations and experiments, founded on the phenomena of nature, and which consequently can never be shaken.

gress; by offering prizes for the most useful discoveries and improvements in medicine; and finally, by promoting every measure tending to enlarge the boundaries of our science, to increase the efficiency and augment the usefulness of our art.

"In furtherance of these objects, the association has assembled this year in our city, and we feel deeply grateful to you for your courtesy in inviting us to visit this place, so venerated by every American heart.

"The philanthropy of our profession is not restricted to curing diseases, it has a larger scope; it embraces within its range, whatever tends to the improvement of our mental or moral condition, or to confer the greatest good on the largest number. Hence the profession have never been indifferent to national objects; on the contrary, they flatter themselves that they have not been behind any other class of the community in patriotism, but that they have been always prompt to serve their country."

The remainder of Dr. Hays' address does him no credit. It is a fulsome attempt to manufacture popularity, by recounting deeds of individual members, which deeds, honorable perhaps in themselves, have no connection whatever with the profession of medicine, and which were very improperly made the subject of a little vain-glorious boasting, in a spot, and on an occasion, which should have been sacred to all the nobler and higher impulses of humanity.*

Dr. Hays was warmly applauded during the course of his remarks After he had concluded, Mayor Conrad replied as follows:

"Mr. Chairman of the Committee of Arrangement, I thank you, in the name of the community which I have the honor to represent, for your eloquent introduction of our friends to the authorities of the city, and to this, the Hall of Independence.

"Gentlemen of the American Medical Association, I am proud of the privilege of extending to you, in the name of the government, and of the people of Philadelphia, a most cordial welcome.

"I bid you welcome to our city—a city, which, deriving a cherished distinction from the profession which you adorn, is eager, now and ever, to requite it in her tribute of respect for its professors. I welcome you to our people, whose intercourse, for many a year, with you or your brethren, has inspired a feeling, which, reserved as we are sometimes said to be, will, I

* The *literature* of the Doctor appears to us at fault, when, he says, in a subsequent portion of his speech, the *profession* "have served" "their country in the cabinet," "and even taken up arms for her defence" in the field. There is no medical department, properly speaking, connected with our general government, and certainly no health office connected with the cabinet at Washington, and for the medical *profession* to "take up arms," unless it be for the alleviation of suffering, appears to us, not only incompatible, but utterly impossible. We trust Dr. Hays uses the lancet more carefully than he does "*the King's English.*"

doubt not, burst into earnest and unambiguous expression before you leave us.

"I welcome you, gentlemen, to this Hall, but not as strangers, or the sons of strangers, for it is your own. As the temple and territory of Delphos, in the wildest domestic perturbations of Greece, afforded one sacred area over which the cloud of discord never gathered, one altar whose worship was never invaded, this spot, consecrated to our common American glory, knows no lines of latitude, and belongs, in truth, no more to us, whose peculiar privilege it is to inherit its guardianship, than to our brothers—*to you.* In coming hither, therefore, you *come home.* These precincts have been hallowed, for all time, by the heroic virtues of your and our fathers. This is the fountain from which the living waters of American liberty were first drawn, and it is, therefore, the most sacred; woe to the generation in which it ceases to be sacred! but, like the well of the Patriarch, all the tribes of Liberty's Israel, own here an equal right, and owe here an equal homage.

"In no sense, then, can I greet you as strangers; for yours are names familiar to every American proud of the science of his country, and those who are united, by this association, in a cause so lofty as that eloquently characterized by your chairman, may not only claim the universal and acknowledged privileges of the republic of minds, but the rights of a nearer and dearer charter—the brotherhood of beneficence—the kindred claims of noble hearts knit in the highest and holiest of human aspirations. In this spirit, with the most fervent and fraternal sentiments of respect and regard, I greet and welcome you.

"You are right, Mr. Chairman, in claiming, amid the associations which hallow these precincts, a peculiar privilege for your profession—a profession which not only sprinkled, with the first blood of the Revolution, the highest altar upon which valor vowed and dedicated our country to freedom—I refer, as you have referred, to Dr. Warren and Bunker Hill—but which, in every struggle for the enlargement and enlightenment of human destinies, has been eminently distinguished for courage, zeal, and fidelity to the rights of man. You have, therefore, a peculiar right to claim kindred here, and have that claim allowed; and within these walls, which witnessed the zeal of Rush, it would be a treason to virtue to forget that one of the lights of your profession shed glory upon the solemn debates of this hall, and was foremost among those that bade yonder bell, (preserved and devoted to the veneration of posterity,) with its iron tongue to "*proclaim liberty throughout all the land to all the inhabitants thereof.*"

"It is the glorious peculiarity of your profession, that, while ambition, in its ordinary and most applauded paths, plays the part of *the destroyer,* and wins glory at the expense of human life and happiness, you and yours, with

a more exalted civilization and a nobler heroism, have ever *sought to save.* Next to the highest of all human courage—if, indeed, it be merely *human*—that of the martyrs of religious truth, the courage of the physician, whether on the battle-field or in the lazar-house, the courage of science and humanity is the most sublime, and best entitled to the *clarum et venerabile nomen.* The vulgar courage of the warrior, under the base stimulus of passion, or the low greed of applause, can hardly be compared to the noble intrepidity of the surgeon, who gleans, in the ruthless and red-handed reaper's path, the leavings of battle, and still less with the hero of the hospital, who encounters the grim antagonist, in the horrid silence and gloom of the pestilence. Imagination can hardly embody an instance of human courage and virtue more sublime and unearthly than that of the physician, who, in the midnight of a plague-stricken city, midst the fœtid solitudes of its alleys, and entering the devoted hovel of the wretched ministers—while only pestilence, and misery, and death, and God look on to the perishing. I need not step from this spot to grasp the hand of many a hero who claims no laurel—many a noble philanthropist whose sacred labors in scenes like these, have been unmarked save by the eye that never slumbers, and remembered only by Him, who alone can reward.

"To such a profession, one venerable from its antiquity, noble from the grandeur of its objects, illustrious from its achievements, and which demands every aid and energy of genius and science, of head and heart that dignifies the race, it is not strange that, go where it may, a ready homage greets and a ready blessing attends it. In our own city, all that is noble in patriotism, all that is exalted in science, all that is bright and beautiful in the arts that refine society, all that is lovely, and cherished, and holy in private life, combine to render the profession sacred and dear to us.

"There are few living, to whom some one death in the past is not the sole event and solitary memory of the survivors's life—to him a lonely pyramid in the melancholy desert; and to such a mind and memory, the debt of the death-bed, where science rendered holy by its office ministered, though never paid is never repudiated. I never knew a good man, still less a good woman, who had not such a debt—a debt which bankrupt gratitude cherished with its latest affections and devoutest memories.

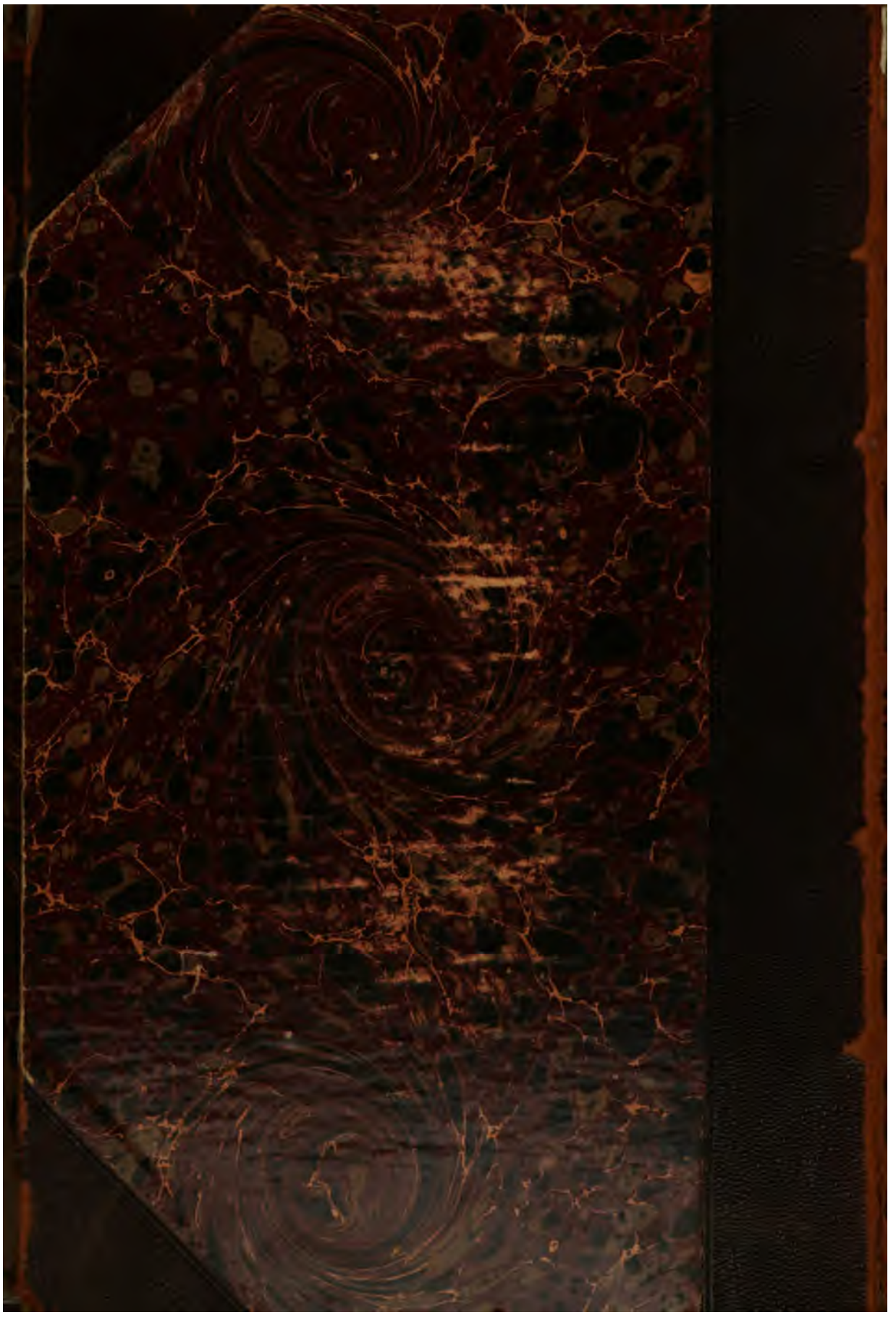
"In these times, when the omnipotence of associated effort is invoked for so much that is of dubious merit, it is a gratifying spectacle to behold the enlightened professors of the most exalted of all arts—men, sage and grave, unselfish and unaspiring, forsaking the homes to which they are bound by the affections and the afflictions of thousands, by wealth, and fame, and influence, to wander wearily away upon a pilgrimage of hundreds of leagues, in the cause and interests of the human family, its security, its health and happiness. For more than ten years, the representatives of your profession

have gathered in convention.* What other body of our citizens have made a like effort—a like sacrifice? Selected from the most eminent of the profession, the delegates have been men whose years, like their virtues, were many.

"How difficult must have been to them the effort to burst through the bonds of a relying and clinging practice! How great the labor and how heavy the sacrifice! They have already visited, in this duty, the cities of every section of our wide country: how many have fallen by the wayside? How many martyrs could you not thus number in this cause? How many of the good and great of the profession have, in these benevolent pilgrimages, joined the ranks of the thousands who have sacrificed themselves at the requisitions of duty as recognized and enforced by your self-imposed laws—joining the dead in the effort to aid the living. The epitaph of the Spartans at Thermopylæ, might well commemorate the virtues and the fate of these martyrs. But if the cost has been great, the results have been commensurate.

"Of the professional advantages attained, though I know them to be invaluable, I will not presume to speak, but I may be permitted to state, as health is the most important subject of municipal provision and care, that the transactions of the association, which I have examined with great interest, comprise much that merits the attention and will reward the respectful consideration of the municipal governments of the Union.

"It is natural that Philadelphia should feel, as she does feel, a profound interest in the cause of medical education in this country. She cannot, of course, forget that it was here that the first medical college was established in this country;† that its merits and success extorted a trans-atlantic tribute of admiration, and that progressing rapidly, but wisely, it achieved and

* The American Medical Association now numbers the eighth, the American Homœopathic Institute the twelfth year of its existence as a national institution.

† It is also worthy of remark that the first Homœopathic Medical College, the first institution for the sole advancement of Homœopathic literature in the world, was established in Philadelphia, this city of "exalted science," and of "all that is bright and beautiful in the arts that refine society;" and if Philadelphia has reason to be proud of the interest she has taken in medical education, she shall yet have greater reason to be proud of the establishment within her limits of this first Homœopathic Medical College. This insitution was chartered, with its full complement of officers, by the Legislature of Pennsylvania, in the year 1848. It gives complete courses of instruction in all the departments of medicine and surgery. It has matriculated two hundred and twenty students. Its graduates to the number of between five and six hundred students are spread over all parts of our country, and are to be found in England, France, Italy and Germany. Its professors will compare favorably with other similar institutions, and it is destined for a career of usefulness and success, which shall make it an honor to the country, of whose free institutions it is already becoming the pride and boast.